THE CHURCHMAN.

VOLUME XV.—No. 46. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 774.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JANUARY 17, 1846. BY JAMES A. SPARKS, 161 FULTON-ST. } Terms—$3 00 per annum—IN ADVANCE.

For the Churchman.

The Invisible.

Oh Light of Day! how lovely and divine
Thy revelations are:—each golden line,
And imitative mount of sleeping foam,
That on the overbending arch repose or roam,
Their beauty to thy kindly influence owe,
Creator and revealer of their glow!
Each shape of leaf, so marvellously clear,
Imprinted on the light-obstructing ground,—
The sudden vacancies, 'mid leaflets near,
Or crossing twigs or nest-obtrusive found,—
Thou turn'st all-magic Light to portals sweet,
Gemming the foliage with thy glistening feet:
Oh Light of day,—all-loving golden-shine,
Color and form, motion and life are thine:
Voiceless, yet calling sounds from hill and dell,
Viewless, yet making all things visible:—
Alas, thou world-awakener, vast and far
Thy region lies from farthest star to star:
Thine is the living world,—thy power is shed
On the material eye,—thou showest not the Dead!
In deepest work, the deepliest-shaded flower,
That hides dew-hidden from the sultry hour,
Is found at last by thy resistless power;
And stands like vestal in discovered shrine
Drooping yet lofty, shrinking yet divine:
The tear-swelled eye that loves the hiding night,
The friendly soft, the blind, unspeaking night,
Is yet betrayed by thee, unpitying Light!
One secret only is not thine to show,
One covert unrevealed by gleam or glow;
Many thy whispered secrets, wide and far,
Thou canst not show where vanished-spirits are!
Majestic Darkness! royal-like yet meek
Movest thy presence on the awe-struck eye:—
Laden with peace and mercy, dost thou seek
The hut of noisy words and misery,—
The hut forgotten,—ne'er forgot by thee!
The breath of childhood's statuary sleep
Goes up like incense in thy circling shade:—
The sigh of those who love thee for to weep;—
The prayer, the tremulous prayer that shrinks afraid,
Even in thy bosom at its thoughts betrayed:—
Darkness! thou wakener of the spirit's gleam,
Of native glory,—when fast and far,
It moves resistless on a mighty stream
Of images and visions not its own:
The madness passes,—and the mortal form
Lies mute and still and gasping from its dream,
Like fainting priestess from the tripod borne:
Entrancing darkness! that with modest pride,
Bringst out thy starry treasures soft and slow,
Filling with startling shadow,—plain and side
Of gentle hill, and river's easy flow;—
Wide art thou, wider than the sun's wide ray,
Wise art thou, mighty mother of the day!
Where are earth's vanished? where the beings fair,
That gazed through lustrous eyes and flowing hair,—
Athenian ones of every age and clime?
Where they who moved in excellence divine?
And vanished childhood,—the still glancing spray
On life's wide ocean,—the pure surface glow,
Forever bright,—though dense the gloom below:
Where are the myriads from the wide earth gone,
Beloved and loving! hark,—the wail is borne
Back to earth's earliest home: reveal them Night!
Tell them their secret all-descrying Light!
Ah, denser than Night's thricely-folded shade,
The secret on earth's vanished ones is laid:—
Ah, brighter, than Light's thrice-enkindled ray,
The hope that crowns them with eternal day. E.

Communications.

For the Churchman.

Review.

Records of the Proceedings and Debates at the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, in the city of New York, commencing on Wednesday morning, September 24th, and ending on Tuesday, P. M., September 30th. By Robert A. West. New York: Stanford & Swords. 1845.

The late Convention of the Diocese of New York was held under circumstances of peculiar and most painful interest. Since the immediately preceding one the Bishop of the Diocese had been tried by an ecclesiastical court, and suspended from the functions of his office, and had, for the nearly nine months which had elapsed since the passing of the sentence, lived in entire submission to it, and in almost total seclusion from society—as it were, a prisoner in his own house; passing his time in the quiet of devotional and intellectual retirement. When the Convention met, its members, unusually numerous, were found divided into two principal classes. The greater number known as the bishop's friends were, in sympathy with himself, for acquiescence in the decision of the Court, and for leaving matters exactly as the action of that body placed them, until further action in the premises, (if it should be deemed right and proper,) might be had—(where only it could with propriety)—at the General Convention, and within the limits of its just powers and prerogatives.

The minority of the Convention, on the other hand, the bishop's opponents, were not satisfied with the doings of the Court, but desired that something should be added thereto by the diocese. It is obvious to every one acquainted with the principles of our ecclesiastical organization and government, that the minority were thus held together by an unconstitutional and illegal tie, and one which therefore led, as we think will appear in the sequel, to a series of discussions, of voting, and of attempted action, broadly at variance from the conservative and orderly character of the Church. The Convention had no right of interference in the matter, in any shape in which it was presented to that body by the minority.

The subject might, it is true, have assumed a form justifying action by the Convention. The introduction of a resolution for instance, declaring the sentence illegal, or declaring that its execution had expired, and that, on either ground, the bishop had the right, and was requested to resume his functions; or any other resolution impugning in any way the acts of the Court, might have been reasonably considered as bringing it fully within the legitimate province of the Convention to declare, by positive act, its sense of its incompetency to pronounce such a decision, and make such a request, or to set itself in any way against the Court. This might have been well, as an act of self-exoneration, before the General Convention, of any disposition to oppose, set at naught, or treat disrespectfully a judicatory acting under the authority of the General Convention.

As, however, there was no proposition, and evidently no design, or idea of making a proposition of this kind, there was no call for any action of the Convention in the premises. It was said, indeed, by one of the speakers, (the Rev. Dr. Wainwright,) that being from home, he heard that extreme measures were talked of on both sides, "even to the extent of the bishop's immediate and entire restoration, and his presiding in that Convention," and that he had, for the purpose of using influence against both this, and the opposite extreme of declaring "the diocese absolutely vacant at this time," allowed himself to be nominated (as he was by the bishop's opponents) for the presidency of the Convention.

Now we are at a loss to conjecture whence Dr. Wainwright could have derived his information of there having been any meetings—for he spoke of meetings in Convention with his fear of *both* extremes—with the view of nullifying the sentence, and restoring the bishop to his diocesan functions, including the presidency of that Convention. The Doctor had attended at least one meeting of the bishop's friends, and could not but have known that the sentiment there was strongly in favor of *quiescence*, leaving matters exactly as they were, offering no resistance to the decision of the Court, and having as little business, and as little discussion at the Convention as possible. In reference to another meeting of the bishop's friends, held some four or five days before the Convention, Dr. Wainwright gave as a reason for not having attended it, his arrival in town too late. He uniformly expressed himself as desirous of acting with the bishop's friends; and it ought not to be doubted, that as one of them, and as anxious for the Church, and for a quiet and harmonious Convention, he made himself acquainted with the feelings and views of his brethren. He knew also that the letter which has occasioned so much remark, did not contain the semblance of an idea in favor of the extreme which, in Convention, he seemed disposed to attribute to the bishop's friends.* To what meetings, we ask, could he have referred? Had he, on availing himself of the means of information at hand, any reason for supposing that there was—in any quarter likely to produce an impression on the Convention—or, in any quarter whatever, an idea of urging or even proposing the bishop's restoration? We think it may be safely asserted that no such extreme was contemplated, and that there was no reasonable cause to fear it.

It may be thought by some that as there was well known to be a difference of opinion in the Church on the subject of the sentence, whether or no it voided jurisdiction, and thus vacated the diocese, it would have been competent for the Convention to have decided this point. No *direct* and *straightforward* effort was made to declare the diocese vacated by the sentence, and the consideration of that part of the Report of the Committee on the State of the Diocese, which set forth the opposite opinion, was not reached. As however it was attempted, *somewhat sidewise*, to declare the diocese vacant, we beg leave respectfully to say, that we can see no power in a Diocesan Convention to invest a judicial sentence, passed under the authority of the General Convention, with any attribute or consequence not attached to it by the terms of the sentence, or the act of the General Convention.

This is most especially true in matters involving principles of fundamental importance to the whole Church, and touching the most sacred, official, and personal rights. Besides, it was known, in the present case, that a majority of the Court was of opinion that the diocese was not vacated by the sentence. The opinion to this effect of three of the bishops who united in the *verdict* was produced in Convention; and we presume we may safely take for granted that the six who dissented from the verdict, are of the same opinion, touching the *sentence*, with the above mentioned three. Then *nine*, at least, out of the seventeen members of the Court, considered Bishop Onderdonk, notwithstanding the sentence, still the Diocesan of New York. The question then, it appears to us, should have been excluded, as well by deference for the Court, as by the Convention's want of right to undertake it† It was introduced, however, by Judge Oakley in the indirect shape of a resolution, that the Convention adopt the alternative allowed to *vacant dioceses*, of placing the diocese under the full charge of the bishop of another diocese. It would have shown greater confidence in the correctness of the principle involved, if the fact of the diocese being actually vacant had been distinctly asserted in a previous resolution, or in a preamble. The resolution, however, was at length withdrawn by the mover.

While on this subject of the bearing of the sentence on the vacating of the diocese, we feel constrained to extend our remarks.

It appears by the recorded opinions cited in the Convention, that the Bishops of Vermont and Rhode Island voted in the Court for deposition,‡ because suspension would not vacate the Diocese of New York. Similar, but not quite so strong ground was taken by the Bishop of Delaware. Now we humbly conceive that the Diocese of New York ought not for a moment to have entered into the minds of the Court in the tremendous responsibilities that were upon them. Their duty was with their accused brother in his *Episcopal* and *clerical* character solely, not in his *diocesan*. The latter to be sure must be more or less *incidentally* affected by the action of the Court. This ought however to be *incidental only*. It could not be justly mingled, in any degree, with their views or motives in their action. Deposition necessarily annihilated the diocesan connection. Suspension, for ever so short a time, admonition, though ever so slight, the very fact of a trial, even if it terminated in an acquittal, indeed a mere presentment, and only an effort to get up a presentment, are, each and every one of them, calculated in a greater or less degree, to affect the diocesan standing of a bishop. In even the lightest of these cases its consequences may be rendered by circumstances very material. Different judgments, and different grades of mental temperament, will be differently affected by it. Party feelings and those of personal enmity, jealousy and dislike will not fail in efforts to turn it to their account. Hence the standing of the accused, justly, or otherwise, may be undermined by the withdrawing of confidence. None of these considerations, however, should influence the Court. Its province is to determine in the case of the defendant as an incumbent of the Episcopal office, without any reference to the contingency of diocesan jurisdiction. This the Church commits to disposal in other quarters.

The ground taken by the above mentioned bishops seems to be very much like this:—we cannot in our awful responsibility say that our brother has incurred the tremendous and hopeless sentence of deposition, which must inevitably carry him to his grave an exile from the company of his Episcopal and ministerial brethren, and shut out the possibility of his bequeathing to his family the grateful recollections of his restored official standing, but to serve the Diocese of New York we will thus exhaust upon him the utmost severity of the law. To say nothing of the little opportunity these Right Rev. gentlemen had of arriving at a fair and just appreciation of the views, feelings, and wishes of the Diocese of New York, we must say, that, in our best judgment, they went entirely beyond the bounds of righteousness, and ought to thank God that *their* sentence was not that of *the Court*.

The same reference to the Diocese of New York, which we cannot but think inequitable and unjust, was made by Judge Oakley in his amendment to the resolution of the committee of twenty, respecting an "assistant Bishop." The amount of the Judge's amendment was the expression to the General Convention of the opinion of the New York Convention, that there should be no action of the former which would lead in any contingency§ to Bishop Onderdonk's restoration to his diocesan functions. We repeat the honest conviction, that the subject of the bishop's *diocesan* relations was here out of place. The General Convention has nothing to do with these relations. Even if it should enact that suspension should void jurisdiction, this would not touch them because it would be *ex post facto*. The purport, however, of the proposed amendment obviously was to make Bishop Onderdonk's resignation a *sine qua non* in any action of the General Convention having in view the removal of his suspension. Now the clear and deep thinking of the wise and just, and the honest feeling of the pious so extensively manifested throughout our Church, and indeed beyond its borders, may not be so entirely without foundation as to render it impossible for strong and serious considerations to present themselves to the next General Convention, growing out of the process by which the presentment of Bishop Onderdonk was got up—the presentment itself—the canon by which he was tried—the constitution of the Court‖—the evidence produced—the verdict and the sentence which, connected with the multifarious forms of cruelty and persecution whereby party animosity and individual dislike and vindictiveness have availed themselves of the occasion, may seem to demand that *that* body regard itself as called by its Christian profession to interpose its offices of justice and charity. But no, Judge Oakley's amendment would say, no matter what law, equity, or charity may demand, or what may be demanded by the plainest dictates of official and personal rights, you must see that we are rid of our bishop before you care for any of these things. The same idea seems to have possessed the mind of the Rev. Dr. Whitehouse, who almost speaks as if authorized by some one to give a pledge, that if Bishop Onderdonk will resign all farther claim upon the diocese, his suspension will be removed; but if not, it shall remain. No matter how just the removal in in itself, no matter what powerful calls for it may be put forth by the principle of righteousness and Christian charity, those in New York who wish to get rid of their bishop must first be gratified. But thank God, this matter is to be determined by just and honorable men, by Christian men, and by a Christian Church.

The pledging of the Convention to the principle that the diocese is vacant having been thus indirectly sought for, and ultimately abandoned, the main business of the bishop's opponents was to endeavor, in some way or other, to get him to resign. We will not now stop to inquire of the consistency of this with *their* opinion who profess to believe that the Court had left him nothing to resign.

There appears to have been something very like *hot haste* in the seizure by Mr. Bradish of the first opportunity to attack the bishop on the subject of resignation. This was variously followed up, as if with the aid of the consequent *speeches* it was intended to carry the point by storm. Mr. King,* the minority of the committee of twenty, Judge Oakley, and Dr. Wainwright, all came in aid of Mr. Bradish. Dr. Wainwright, however, although Mr. West does not so report him, is represented by the Protestant Churchman, and truly, as saying that "he repudiated the idea that the resolution" (to wit his own preamble and resolution) "was intended to signify to the bishop that there was any desire that he should resign; and he hoped that any gentleman who imagined that the resolutions were calculated to act upon the bishop would vote against them." This is of course satisfactory as touching the Doctor's own wishes and views, and the influence which he desired to exercise upon the Convention. What others thought of the real character and tendency of his preamble and resolution, is quite another question. His seconder, Dr. Whitehouse, clearly differed from him; and his speech and several others gave the mover a most fitting opportunity, strangely overlooked, of so altering his preamble and resolution that they might appear to have different senses. At all events this appeal of Dr. Wainwright's leaves us quite in the dark as to the bearing of the vote on his proposition on the question of the Convention's desire for the bishop's resignation.

This whole movement touching resignation is obnoxious to the charge of disingenuousness and evasiveness, as well as disorganizing and radical in its principle and tendencies.

It requires but a very moderate share of common sense to see the absurdity and disingenuousness of pretending to recognize the bishop's right of independent judgment and decision in the matter of his resignation while such violent efforts were made to *compel* resignation. The preambles, resolutions and speeches, (many of the last being as veritable appeals to the passions of the multitude as political meetings could well afford,)† were all calculated—it is hardly uncharitable to say *designed*—to make non-resignation so odious, and to excite the public to so high a state of indignation against the bishop, as to lay him under a constraint little less stringent than if it were physical. Surely to talk of *voluntary* resignation, and of "full recognition of the independent responsibility of the bishop," while such appliances are used, is worse than mockery.

But this whole machinery for bringing about resignation was disorganizing and radical in its principles and tendencies. For principles and modes of operation to partake of that character which, in its extreme development, is known among us as *Lynch law*, it is not necessary that they merely concern individuals, or confused and unauthorized bodies of men. Bodies in themselves lawfully organized have no more right to go beyond their constitutional prerogatives, than individuals and illegal assemblies have to take the law into their own hands. Either case is decidedly inimical to sound and wholesome conservatism—wrong and dangerous in principle—disorganizing and radical in tendency. Good citizens should be solicitous to guard the commonwealth, and surely not less the Church, from each as demoralizing, destructive of social order and welfare, and hostile to the cause of truth and righteousness.

Our Church has made careful provisions for councils of advice to her bishops with the privilege of acting even when not applied to by their diocesans. The right and power of advising is not given to the *conventions*, but to the *standing committees*. A convention, therefore, goes beyond its province when it assumes this function. And we cannot doubt that every true hearted Churchman, and every orderly, peace-loving, and conservative citizen, will acknowledge the propriety of taking so delicate a matter, and one requiring so much wise, enlightened and deliberate judgment, out of a body so nearly approaching to a popular one‡ and committing it to a select number chosen for their proper qualifications. And not having the right to advise the bishop directly, the convention cannot lawfully and honestly seek the same end by a tortuous course. The attempt in either case is against law, disorderly and of radical tendency. And this surely is not the age, nor this the community, for the Church, to risk the loss of its high character for conservatism and deference to law, and yield to those counter principles and feelings which are threatening such havoc to our civil institutions.

Much less has the Convention a right to "*rebuke*" the bishop. Strange ground for a *lawyer* to take, that the Convention should do so! Hiram Ketchum, Esq. must be sadly deficient in his appreciation of the blessings of *such* law as distributes in wholesome division, and restrains by equitable measures, the power which man is to exercise over his fellows, and thus tramples on no rights, secures all just prerogative, and attains its benign and salutary ends through a discipline strong in its purity, righteousness and good order, as well as its power. If he was qualified for his seat as a member of the Convention, he must have known, that except in reference to its own rules of order, or its extreme prerogative of expulsion, the voice of "rebuke," in that body, is the voice of lawless and unprincipled despotism. But what of this, what of the Church—her order—her sanctity—her righteousness—when the practised politician is through the galleries and the press, to bring public indignation down with crushing force, on the head of an obnoxious individual!

But Mr. Ketchum should not be exclusively blamed. There may have been from no other quarter so bold an expression of defiance of law and order; but in principle and spirit much of the declamation of the minority was very similar. It is hardly possible to separate from it the design—perhaps for the double purpose of both creating and propitiating public opinion—of making the Convention the medium through which Bishop Onderdonk was to be reproved, rebuked, censured, and sent abroad into the world a lashed, lacerated and branded man. It is true that much was said amidst all this of justice to the Church, jealousy for religion, concern for morals, regard for the diocese, love perhaps to the bishop's own soul. Who knows not that there never was a system or act of religious persecution and torture, physical or moral, papal or protestant, which was not thus bolstered up, and which had not much to say of the glory of God, the good of the Church, and the spiritual and eternal welfare of the victims!

What call was there for this interference? Had there been defect in justice? The allegation would have been an imputation on the Court, and the remedy sought an illegal one. Was there any resistance of justice? The object of all this violence was bending meekly and submissively under the sentence which had been passed upon him. Was there any fear of a rescue? What the condemned prelate's friends asked was, that the sentence might be allowed to take its course, and the diocese to rest quietly under it and leave the matter, with prayer and faith, to the wise and good disposal, guidance, and overruling of the Great Head of the Church.

All this extra judicial—we ought rather to say *contra just*—censure and rebuke and punishment of Bishop Onderdonk was quite gratuitous. Nothing called for it. Neither the Convention, nor its members had any right to administer it. There was no crisis giving the least justification to so revolutionary a movement. Regular judicial action had been had, and no resistance was made to it. All Mr. Ketchum's special pleading about "our corporate capacity as a Church" had no fair application to the case. "In our corporate capacity as a Church" we had nothing to do with it. Where will he find a line or word of constitution or canon which gave us the right of interference? No where. His doctrine is just such as in civil matters would throw constitution and statutes to the winds, and subject our rights and institutions to the lawlessness of popular will.§

(*To be continued.*)

* It would be difficult to conceive of a case of more ridiculous effort to make out something, than is furnished by the manner in which this letter has been spoken of for party purposes. Treasons, conspiracies, and stratagems were conjured up as lurking under it; and it was denounced as an awful attempt to enslave the laity to the clergy. It simply suggested to the clerical brethren the propriety of the Convention's keeping quiet, and abstaining from business not belonging to it, and begged them *to consult on the matter with the laity and ascertain their views.*

† We are here reminded of a most remarkable instance of the sacrifice of common sense to the impulse of present purpose. Perhaps we are not enough of a lawyer to say how far the ground is tenable that where a sentence, which has not its nature and effects defined by law, is passed by a Court, that body has a right to supply the defect of the law by its own definitions; or the still broader ground that such definitions are to be drawn from opinions of the members of the Court *not formally* and *officially*, but only *individually* expressed. We hardly suppose that either ground is right. Should it be however, we have, as stated above, the opinion of a majority of the Court, given by a portion of them, formally and officially, that suspension does not vacate jurisdiction. Not being prepared to consider this as settling the law, we still regard it as entitled to respect, and a very good reason why a Diocesan Convention should not set forth, or act upon, a different view of the case, at least before the General Convention has had an opportunity of giving its opinion. The object, however, of this note is to draw attention to the singular position taken by the Rev. Dr. Taylor. It had been roundly asserted, both before and in the Convention, that the sentence ought to be held as vacating jurisdiction, because the bishops constituting the Court, were of opinion that such was its effect. Judge Burnet replied to this very forcibly and conclusively, by reading the recorded opinions to the contrary, of three of the bishops who had united in convicting Bishop Onderdonk. The reply of Dr. Taylor is unique. It is in substance that we have nothing to do with what the bishops thought when they gave their opinion in Court, but what they think *now*. In other words, the law is to change every time the bishops change their opinions of it. The sentence did not vacate jurisdiction then; it does *now*: a month hence it may not—and so on. The Doctor endeavors to support this motion in a manner little complimentary to the bishops; we ought rather to say involving a most serious accusation of them. He speaks of their opinion then (*at the trial*) being less entitled to regard, because of its being a "*hasty expression*," and "*without full consideration.*" These Right Reverend fathers were engaged in a subject involving consequences to a brother dearer to him than life; which they knew must draw upon themselves the notice of the whole Church, and might have important consequences for long years to come; consequences, which cut deeply into the very heart of the largest diocese in the union, and for which an awful account must be rendered to the Church's Divine Head; and yet could find it in their hearts to act *hastily* and *inconsiderately*. Doctor Taylor may be a better judge in this matter than ourselves. This is his accusation and not ours.

Of another evidence of the temperament of the Doctor's speeches—the unjustly exciting and abusive epithets he allowed himself to apply to his bishop's case—we may have occasion to speak hereafter. A still farther one is found in his tirade against lawyers, which, to say the least of it, is in very bad taste, while it is certainly little creditable either to his intelligence or his refinement.

‡ The Bishop of Rhode Island afterwards changed his vote to suspension—an act for which, we doubt not, his death-bed will be more comfortable.

§ He afterwards consented to have the words "in any contingency" stricken out. But this would obviously be a change in *mere form*, not in *reality*.

‖ Mr. Cooper, admitting that there was one of the bishop's condemners who better not have been on the Court, objects to another member that he was, during the session, an inmate of Bishop Onderdonk's house. Were there none other than the member first referred to so likely to be under the influence of prejudice and inimical feeling as to render their sitting on the Court at least indelicate? Were there none domiciled, or having constant intercourse, during the session, with individuals well known as the bishop's warm and decided enemies, and desiring nothing more than to be rid of his Episcopal supervision, even though it were at the price of his destruction? Were there none who were applicants for the bounty of persons of this description, for their dioceses, or for some favorite institutions? Were there none who gave strong and decided expressions of favor and satisfaction respecting testimony for the prosecution, before that for the defence had been heard? It is said, and we fear too truly, that the Bishop of Illinois so far sided with the prosecution, as to take a direct personal interest, and make personal efforts for procuring the attendance of witnesses on its behalf; and also acted as a sort of attorney for the presenters by applying to the respondent, in their behalf, to know whether he intended to employ counsel, in order that if he did, they (the presenters) might be ready with theirs; the canon allowing counsel to the prosecution only in the event of the defendant having counsel.

* There was great disingenuousness in the act of the Vestry of Grace Church, Jamaica, which was Mr. King's instrument of attack. It is represented in the authentic copy of the Journal of the Convention, certified to be true and correct by "Henry J. Hagner, clerk," as having passed "unanimously," whereas the rector *dissented*. Mr. King indeed stated this fact in his speech; but the word "unanimously" is on the "true and correct transcript from the Record Book of Grace Church;" and so it must stand, giving a false view of the case, on the Record of the Convention. In Mr. King's speech he said that the preamble and resolution "were adopted by the Vestry with entire unanimity, and it is proper also to state that the Rector dissented." The inconsistency of this might not have been seen by Mr. King. He might have been led into it by want of a proper knowledge of our Church organization. The *vestrymen* are not the *vestry*. Neither are the *wardens* and *vestrymen*, if the parish has a Rector. The rector, Churchwardens and vestrymen compose the vestry. Therefore the said preamble and resolution were *not* adopted by the vestry with entire unanimity.

† It is well known, that several of the bishops who united in Bishop Onderdonk's condemnation—in common with what we believe to be the sentiment generally of reasonable, just, and Christian men—have had no hesitation in acquitting their condemned brother of *criminality*. And yet when the galleries, and through them the out-door public were to be addressed, we heard such expressions as *crime—criminal—enormity of vice—outrage—believed if not convicted and determined crime—crime committed by a bishop.* In all such expressions there was an obvious sacrifice of truth and justice to an effort to get up the desired tone and grade of public indignation. The desperation to which this can be carried is the only reasonable account that can be given of the encouragement and invitation held out by the Rev. Dr. Tyng to the profane caricaturists of the day to help on the objects of Bishop Onderdonk's opponents.

‡ The remark applies with tenfold force when conventions hold public sessions.

§ This gentleman was one of the counsel employed by the prosecution in the bishop's trial. In his closing speech on this occasion, he spoke as follows: "It is said that if you have any doubt of his" (Bishop Onderdonk's) "guilt, you must acquit him. I know that that is a wholesome rule of law in our civil courts; but it will not do for the army of Christ, to say that here is a general in command that we cannot positively say is guilty, but whom we very much suspect of guilt. Will it do for the House of Bishops to send forth a suspected officer to command, because they cannot say he is absolutely unfit to be intrusted?"* Not to speak of the impiety and blasphemy of this allusion to "the army of Christ," here is a member of the New York bar, once, we believe, a candidate for the bench, professing to be a religious man, delegated by a body of Christians to represent them in a council of the Church of God, who says that a man is to be convicted, condemned, and punished, though guilt be not proved, *on mere suspicion!* What sentiment can be more unworthy of a lawyer, or of a just, honorable and Christian man! It is precisely such as befits a familiar of the Inquisition. The same Mr. Ketchum is the person who, in the Convention—by what rule of judging others we say not—endeavored to alarm or lure the clergy who differed from him, from conscientious action, by threatning them with being kept out of good salaries. And yet this man was one of the loudest talkers about *morality!!* In these things and much else that he has said and done, he has given a fair sample of the spirit that has pursued Bishop Onderdonk ever since the wicked and desperate resolution was formed to destroy him if possible.

* Record of Trial, p. 255.

How shall I who am now in darkness be made a partaker of the glory which is set before me? How, but by considering first with myself what a dreadful thing it would be if I should lose the kingdom of glory, and fall into the kingdom of darkness! It is possible to love darkness rather than light. God forbid that I should be of that mind! But I shall be so if my works are evil; therefore let me now put away the works of darkness. Then let me take the word of God as a light unto my path. As Christ endured the cross, and despised the shame of it, for the joy that was set before Him; so let me bear the sufferings of the present time, whatever they may be; knowing that they are *not worthy to be compared with the glory that shall be revealed in us.* Let me be constant in using the means of grace, that I may be prepared by them for the enjoyment of glory. So shall God, who breathed into me the breath of life from His Spirit, enlighten me at last with His presence, when my body shall be *raised up in glory*, and *mortality* shall be *swallowed up of life;* as the darkness of the earth is drowned and overcome by the light of heaven pouring in upon it at the rising of the sun.
—*Jones of Nayland.*

For the Churchman.

Review of a Pamphlet by the Hon. John C. Spencer.

Mr. Editor,—We have heard two opinions as to the authorship of this ponderous production, which has reminded us of nothing more frequently than the parturient mountain and its ridiculous abortion. The more general opinion points to a young gentleman who has already achieved a somewhat unenviable reputation in the Church; and if we judge of it only by its offences against grammar, the multitude of its common-place book quotations from the Latin, and the facility with which it reaches the wildest conclusions, from the vaguest premises, and must admit that the author of "Caste in the Church" stands revealed once more to us. But the laborious delegate from St. George's, New York, is by some held to be the "Great Unknown," to whom the world is indebted for this Review; and when we reflect on its uniform tone of offensive assumption, declaring ever, "I am Sir Oracle!" or its frequent indiscretions, and the surprising ease with which it adopts the absurdest conclusions, from no premises at all, we can hardly refuse our assent to the second opinion.

We have as much difficulty, as to its subject, as in regard to its authorship. It is called, "A Review of Mr. Spencer's Pamphlet"—and a few of its pages are devoted to a denial of the facts recorded by Mr. Spencer, and a quasi attempt to refute his conclusions. It "roars us gently, as a sucking dove," when it has to do with its avowed subject, but breaks out in the "true Cambyses vein," when it remembers the Churchman, Trinity Church, the Rev. Mr. Southard, and the Bishop. Upon the latter it heaps all manner of cruel and unmanly contumely, while it says, (p. 27) that to him, "in his present humiliating position, we would not willingly refer, nor utter a single word calculated to increase mortification and sufferings, which must already be intense!" The "Churchman" it gently characterises as a most noxious beast, "inter feras tyrannus, inter cicures adulator!" though it fails to indicate the "feras," over whom the Churchman has domineered, (unless the next paragraph on page 28 supply the defect by the names of Dr. Smith, Dr. Anthon, Bishop McIlvaine, the venerable Milnor and the House of Bishops,) and gives us (passim) our own Bishop as the only specimen of the "cicures" whom the Churchman has flattered.

But whoever its author, or whatever its object, it is a very long and very heavy production, whose writer seems to have thought he was "called" to print a certain number of pages about something, and to have resolved to disburthen himself in them, of a certain number of Latin quotations, that appear to have occasioned in him a sort of intellectual indignation; for they are thrown up, whether á propos or not, and seem to astonish us by the vastness of his erudition, rather than help us by the aptness of his illustration. If his intellectual disease have not already become chronic and incurable, we commend him at once to betake himself to a course of tonics. The continued exhibition of Walker's Dictionary and Murray's Grammar, in such moderate doses as he can bear, will, if not cure, at least mitigate the distressing flatulency under which he seems to be now suffering.

The design with which he appears to have commenced his work seems to be to counteract the effect of Mr. Spencer's publication; but, as he is at once lost in amazement that Mr. S. should have deemed a report to his constituents desirable, and is quite unable to appreciate the reasons given by M. S. himself—(whom, however, men generally admit to be quite competent to give at least plausible reasons for his acts)—he seems to write under the most depressing apprehensions of forthcoming pamphlets from other delegates, and his fears on this point give rise to some very melancholy jocosity on the third page of the Review.

To such a point have his gloomy anticipations carried him that he really thinks, or at least declares, that the true cause of Mr. Spencer's publication was not that which he himself gives, but a desire to account for and put the best face he could upon the defeat of himself and his party in the Convention! That is, the Reviewer asserts, that Mr. Spencer and they who acted with him in Convention were defeated, while the opposite party, including Mr. Bradish, Mr. King, Dr. Anthon, and Mr. Shimeall, were triumphant. Absurd as all this is, still as it needs but a word or two to set the Reviewer right, we will waste them upon him.

If there be any truth then in language, it is not now to be disputed, that the gentlemen above named and their friends came to Convention, avowing, and entirely agreeing, that the paramount object of all their labors should be, to procure by some means or other the resignation of Bishop Onderdonk—the sacrifice of that Rt. Rev. Prelate, by his utter and final separation from the diocese. On the other side, the avowed object from the very beginning, was to avoid all subjects of excitement whatever—to prevent any action that would hazard the sound Churchmanship of the diocese by untoward yielding to the senseless clamor of the mob without, or the interested violence of partizans within, stimulated by a partial success, and infuriated by a partial but grievous disappointment. Now, what was the result? Did the first party succeed in procuring the resignation, or even the expression of an opinion by the Convention, that a resignation was desirable? In a word, did they achieve any affirmative action whatever? If not—and that they did not is matter of record—where was *their triumph?* On the other hand, the friends of the Bishop, (as they are called,) not only did not contemplate any affirmative action whatever, but expressly deprecated any at all, beyond providing for the immediate and pressing wants of the diocese—and desired to leave other things to be settled by the next General Convention. It is

manifest from the record, that their most sanguine wishes in these particulars were more than gratified. And if so, wherein consists *their defeat?*

But again; any one who does not wilfully blind himself can easily perceive, that so far as Church principles are concerned, the test question in the Convention was the vote on the election of the Standing Committee, &c., and every body on both sides of the House knew very well, that with the same attendance throughout the session, the same relative strength of parties would manifest itself on every vote involving a Church principle. Now it was notorious that for months before, the opponents of the *Bishop's principles* had sought to use his peculiar personal position to advance their own views; and the strange associations which the Convention witnessed gave mournful token that in a few cases they had succeeded. To get rid of the Bishop, then, was the prime object of the party, before which all other objects sunk into insignificance. On page 7 the Review confesses that this was the point on which, in the opinion of these gentlemen, "depended the welfare of the diocese and the honor of the Church!" Now, it was well known that a large number of lay delegates from a distance had made their arrangements, in view of a session of only ordinary length, and would be unable to remain over Saturday. It was equally well known (for the recorded votes attest the fact) that of these an overwhelming majority was favorable to these principles, and that the strength of the opposition to them and the Bishop came from the immediate vicinity of the city, and could with great ease be mustered for the contest on the ensuing Monday. Under such circumstances, is it not quite consistent with charity, and quite natural besides, to suppose, that the violent interruptions of the proceedings on Saturday were *designed* to have the effect they did have. of protracting the proceedings, so that the debates, which had been listened to by a majority favorable to our views, should be terminated by a vote, given as far as possible, only by those who were adverse to them? And yet, in spite of the success of the manœuvre, the party did not attain their object! Where, then, are *their* triumph and *our* defeat?

It will not do in answer, to insinuate, as is done with characteristic impertinence, on page 8, that the Committee of Twenty was packed by a President, the "nominee of a clique." Because, when the reports were brought in, a direct vote *could* have been taken, *at once*, upon the resolutions of the minority. Mr. King indeed proposed to do this, by giving that resolution precedence over those of the majority, but when his friends saw the indiscretion of his motion—*for that the time was not yet propitious*—and Mr. Spencer sternly rebuked the indecorum of the attempt, it was ungraciously abandoned. Whereupon Mr. Spencer himself made the offer to renew the proposal. Who that was present has forgotten the honeyed words, and bland persuasive accents, with which the venerable delegate from St. Marks suggested to Mr. Spencer that the more usual course would be better, to consider first the resolutions of the majority? Can any man be made to believe, that if the *numbers* had been known to be on the side of Mr. King, his proposition would not have been persisted in, and the labors and the session of the Convention had been speedily terminated, in the vote on the resolutions of the minority?

In a word then—the great object of the party was to effect a separation between the bishop and the diocese—the attempt was made in various ways, to effect the object—the Convention adjourned without effecting it—and, therefore, says the Review, Mr. Spencer wrote his pamphlet to account for and put the best face he could upon his defeat! Really we cannot refrain from taking a line out of our Reviewer's scrap book, and exclaiming "Risum teneatis, amici?"

So far as this Review has any thing to do with Mr. Spencer's pamphlet, this is its point. That able and pertinent production professed to give information, generally, of what was done in Convention, and especially of what was done by those who signed it, with their reasons for so doing. It pretended to state facts, and it did what it pretended to do. The bad grammar of the Review can neither alter the facts, nor its bad manners help the inferenees it would draw from them.

It were easy to protract this notice of the Review by following it in its many digressions from the main subject, but we do not think the game worth the candle. It is amusing to observe how they who are so keen sighted of the mote of sharp speaking in the "Churchman," are comfortably blind to the beam of virulent vituperation in their own productions. To say, in the columns of the Churchman, that a Doctor in Divinity is a "queasy hypochondriac," is a horrible offence against Christian charity and gentlemanly courtesy; but to devote several pages of a Review to coarse charges and abuse of another, and sum up the whole by saying (p. 29) that he is "unfair in argument—ungentlemanly in tone and manner—traitorous to the Protestant doctrines of our Church—rebel against her authority—abuser of her bishops—the apologiser of apostates—the upholder of immorality and impurity"—is only a display of righteous indignation against unchristian principles and a vicious life!

But if we could forget the fable of the ambitious frog, this attack upon one in whose hand the pen is accounted a formidable weapon, might savor somewhat of a daring and chivalrous spirit, and so its impertinence be forgotten in its rashness. But no such palliations can be pleaded for another attack upon another clergyman, liable to no man's censure for the severities of his pen; an attack too, which, while it is equally foreign to the subject of the Review, with that on the Churchman, is much more atrocious in its character. The Churchman is charged with offences against good taste and Christian charity, and with "*upholding*," merely, certain offences. The Rev. Mr. Southard is charged, by the clearest implication, with the commission of a most gross offence against morals as well as decency. On page 16 his language is characterised as "unbecoming and irreverent," and he himself charged with having "tortured and twisted" the language of the delegate from St. George's. On page 3d, with indecent behaviour to "honorable, learned and respectable laymen"—with daring to denounce "forty priests of God, nearly all of them his seniors in age and his seniors in the service of the temple!"—with being not only misled by the spirit of party, but "forgetful of the duties which he teaches from the Catechism," and with using language more offensive to the Church at large than that of any other speaker in the House!" And then we are told (p. 35) that for all this misconduct, inasmuch as it was more heinous than that of others, so is his reward to be greater than that of any other; insomuch that for these several offences, and this combined villainy, he is to be rewarded by a call to Trinity Church, to the prejudice of young Mr. Hobart, who was too honest to prostitute his conscience for any such "loaves and fishes!"

We need make no comment upon the atrocity of this insinuation, equally gross for the nature of the charge it implies, as indecent, for the unauthorized liberty taken with the name of Mr. Hobart, who, we are well assured, will be among the most earnest to repudiate such a compliment, upon such grounds, and from such a source.

But to expose the indecencies of this "Review" were to make a digest of its pages, to which task if we were disposed to condescend, we should be fain to seek another medium of communication than the columns of the Churchman. Yet we cannot close the notice we have taken of it without an expression of regret, that the times are so "out of joint," that even such publications find favorers. It is the prime misfortune of such seasons, that every babbler who shows himself ready for the offices of detraction, is at once seized upon as a convenient tool by the leaders of faction, and finds ample reward for his real degradation, in the interested flattery of his users. Unconscious of his own imbecility, and ignorant of his true position, he fancies that his head directs the movements, and his hand pulls the strings, while he is only the puppet of the show. Like that ingenuous youth, whose name has come down to us, amid the smoke and fires of the Ephesian Dome, the scorn of ages is to him immortality. Happy for those who study the history of such an one, it is, that though the dotage he seems to anticipate prevent him from ever discerning his own error and correcting his self estimation, the felicitous consistency of his folly makes his story useful, as a beacon to warn others of the rock on which he made shipwreck of his fame.

SIGMA.

For the Churchman.

Tracts for the Seasons.

NO. LII.

When "the glory of the Lord shone round about the shepherds," to whom an angel revealed the welcome tidings of the Messiah's birth, and when a bright shining star attracted wise men of the East to the house in which He was, fit emblems were chosen by Heaven to draw their attention to Him who is the light of the world. In this character the Church especially commends Him to our devout meditations in the services of her EPIPHANY SEASON. Christ the *True Light* manifests that He is so by the lucid proof His religion affords of its divine origin, and by His imparting, in His mediatorial offices and acts, celestial light to inform the mind of man, to direct his way, and to enliven his hopes.

Very luminous is the evidence with which the religion of Christ prefers its claims to divine origin.

In books proved to have existed for thousands of years; which alone, among all that have pretended to give the earliest records of history, are free from fable revolting and ridiculous to the enlightened mind; which, from time immemorial, have been sacredly cherished as of divine authority; and which contain the only reasonable and consistent account of remarkable and miraculous events, traditionally believed by all nations, and of religious rites and usages impossible to have orignated in human invention, and yet generally, and some of them universally prevailing—in these books Christianity exhibits a connected and consistent series of prophecy, for four thousand years, portraying a character, circumstances of life and death, functions of office, and effects resulting from the whole, which all meet in Jesus of Nazareth. It shows Him, proved by the clearest historical evidence to have lived at the time, teaching doctrines and precepts which supplied what the wisest philosophers acknowledged was wanting to make men good and happy. It points to four historians publishing facts as having transpired in the view and within the knowledge of thousands living when and where the narrative was published, and thus open to full investigation; and such as incontestibly prove both the divine authority and the divine nature of Christ. It tells of twelve insignificant and illiterate men, assailing the religious principles, feelings, and prejudices of the great body of those who were in authority and power, and possessed the most extensive means of influence, as well as of all other classes of the people; meeting the most watchful, untiring, and cruel opposition; and continuing to preach a religion founded on facts respecting which they could not be mistaken, and of the truth of the most and most important of which the community at large was capable of judging; until they endured for this the extremity of suffering, and sealed their testimony with their blood. It shows us the religion thus first proclaimed making its way for three hundred years against the severest persecution which restless ingenuity, inflamed by malice, aided by power, and plausibly sustained by sophistry and false philosophy, could inflict; and at length firmly established as the religion of the civilized world.

This luminous body of evidence derives accession of light from every quarter to which man naturally looks for guidance on the subject of religion. History, corroborating the truth of many of the leading facts on which the Gospel is founded, giving constantly increasing proof of the fulfilment of prophecy, and fraught with details which clearly mark, to the unjaundiced eye, the hand of God in dealings of power and love with His Church; natural science, geographical researches, and the discoveries of travel, ministering perpetually cumulative testimony in favor of the Christian scriptures; the experience of the world, evincing that no system has ever imparted the same confidence and satisfaction to the wise and good, or so fully answered the religious and moral necessities of men; the natural disposition of the human mind to cling to its fundamental and cardinal doctrines of atonement and a future state; and the testimony which its faithful disciples have within themselves of its sufficiency; all increase the light of evidence which attends the Gospel. And even the most flinty heart of infidelity and impiety often contributes the scintillations forced from it when smitten by faithful conscience.

Thus shining in the light of the Lord, Christianity is offered by the Church to the world as a precious boon deposited with her by the Great Creator for man's instruction in celestial doctrines and precepts; his guidance in the path of duty, of his own best interests, of comfort, and of joy; and his ultimate exaltation to the bliss of heaven. Let him walk in that light, by thoroughly and gratefully embracing the doctrines, and obeying the precepts which it reveals.

The doctrines of Christianity are infinitely better adapted to the nature of man, and the ideas of the Supreme Being most accordant with his unbiassed sentiments of what reasonably and rightly pertains to so exalted an Object, than those of any other religion. They cast at once to the ground all the theories which, in contradiction of the clearest evidence of experience and observation, flatter and delude men with ideas of their native dignity, purity, and excellence. They take human nature as they find it—corrupt, degraded, and sinful. Instead of gratifying its pride by efforts to conceal or evade this character, they commence with the full acknowledgment and humble sense of it. They require that this be so felt as utterly to exclude all hope of merited favor, and humble the sinner in the consciousness that divine displeasure is his just portion, and that deliverance from it can come only from the undeserved compassion of Heaven. They then reveal that compassion; and in gracious response to the call which man's sense of the need of mediation has prompted at every period, and from every portion of his race, for some to help, it shows help laid upon One that is Mighty. When a world sunk in depravity and guilt is to be redeemed, sanctified, and saved; when the vengeance of a just and holy God is called for by human iniquity, and divine justice—because divine perfection cannot be consistent with the sacrifice of that to any other attribute—requires that that iniquity be punished; they show mercy still pleading, willing to accept a sufficient atonement, and spare the sinner. But whence shall such atonement come? Neither cherubim nor seraphim, nor any of the angelic hosts, the best and most exalted of God's creatures, can bear the wrath which the sins of the whole world deserve, or render obedience sufficiently meritorious to be the price of mercy. "Sing, O ye heavens, for *the Lord* hath done it. Shout, ye lower parts of the earth, break forth into singing ye mountains, O forest, and every tree therein, for *the Lord* hath redeemed Jacob, and glorified Himself in Israel" Yes, the doctrines of the Gospel reveal that only sufficient atonement, to render which the Second Person in the Godhead came down from heaven, took our nature, suffered, and died. They point the contrite sinner to *Him* making satisfaction for his offences, amply sufficient by His endurance of the extremity of divine vengeance, and by the infinite merit which His divinity conferred upon His mediation. They direct the eye of faith to Him, now, for the reward of His fidelity as the Redeemer, exalted, in the human nature in which He sustained that character, to God's right hand, and there pleading the merit of His obedience and sacrifice in behalf of His faithful people. They ask, who will despair of mercy when such an Intercessor sues for it? Stay yourselves, humble penitents, on this Saviour. Bring no dependence into competition with that on His mercy, and His infinite grace and power. He will prove sufficient for you, and effect, what all your own efforts, and all those of any other intercessor never could, the procuring for you of your heavenly Father, pardon, grace, and salvation.

But there is a method in imparting the blessings of Christ's atonement, calling into exercise our moral agency, and appealing to it in a way eminently conducive to our happiness. Repentance, faith, and obedience are required of us. These indeed could never cancel past guilt, and therefore, without the satisfaction which Christ made to divine justice, could be of no avail in securing the favor of God, when once lost by disobedience. Appealing then to every man's conscience for the truth that he is a sinner, under aggravating circumstances justly exposing him to the heavy wrath of God, Christianity brings him to the conviction that any efficacy which his repentance, faith, and subsequent obedience can have, as conditions of divine mercy, comes not of their value, but of the unmerited condescension and goodness of God in accepting them for the sake of the Redeemer's merits.

The Gospel, too, refers to human experience on the subject of man's ability to repent, believe, and obey. It demands a single instance in which genuine repentance, faith, and obedience, were ever exhibited by those who presumed on their own sufficiency, and were not sensible of their need of the directing and aiding grace of God. It then reveals the blessed truth, that by virtue of Christ's redemption of all mankind, all have a portion of this grace, enabling them to will and choose what is right. The will and choice being thus governed, it points to means, divinely established in the Church which God has made a part of the Gospel, by the humble, devout, and faithful use of which, increase of grace will be received, further to sanctify the heart, strengthen the faith, and purify the life, and to render its subject more and more meet for the heavenly inheritance.

But still, repressing human pride by the humiliating truth that because of the extent of human degradation, corruption, and imbecility, our highest services will be imperfect and unworthy, the Gospel points to the Great Intercessor at God's right hand, as alone able to obtain for our repentance, faith, and obedience, divine acceptance as conditions of pardon and favor, and to crown with success our use of the means of grace and salvation. And never does this wise and holy system allow its disciples to slacken their efforts, or settle down in assurance of final safety. To the last, the wholesome fear is kept before their eyes, of their yet becoming castaways—a curse from which there is no unconditional security, until their probation is terminated in the rest of paradise.

Thus would our religion preserve us from the dangerous extreme, on the one hand, of thinking all done for us, and ourselves required to be but the passive recipients of sovereign grace; and the not less dangerous one, on the other, of placing dependence on aught that we can do, or thinking to obtain divine grace and favor on the ground of any desert of our own. We must exert ourselves. We are enabled to do so only by the grace of God. That is provided for us, and offered to us, by the mercy of God in Jesus Christ, but must be sought, accepted, and practically applied, by ourselves, in the exercise of that moral agency which God gives us for our spiritual and eternal good. Nothing that we can do has any merit or sufficiency. Much sin, frailty, and imperfection, calling for constant penitence and humility, still adhere to us. Our acceptance with God comes only of His love in Christ. Therefore not unto us but unto the love of God in Christ, be all the praise and glory of our redemption, sanctification, and salvation.

Thus proceeding upon the truth, which reason and experience alike confirm, that correct principles are the only source of good practical religion and morality, the Gospel first draws our attention to sound doctrine, and then diffuses celestial light on religious and moral obedience.

It reveals the continuation of the divine will, characterizing all preceding ages, that there be a Church on earth, in union with which men are to sustain the required union with their Maker, and to enjoy, through the ministry of persons vested with His commission, the means that God has appointed for conveying the grace and favor purchased by the mediation of His Son, and instruction in the truths and duties of His religion. The foundation of these duties is laid in the golden rule to love God above all things, and our neighbors as ourselves—so to love God, as humbly, cheerfully, and unreservedly to accede to the doctrines and precepts revealed by His Holy Spirit, and to surrender ourselves entirely to His service and disposal; earnestly seeking to know, and faithfully endeavoring to perform His will, by subjecting to its rules our thoughts, words, and actions, our passions, tempers, and dispositions; by cherishing the living faith, the warm and sincere devotion, the evangelical purity and spirituality, and the affectionate, disinterested, and active charity, which He requires; by suffering nothing to come into competition with allegiance to Him—no worldly advantage, pursuit, pleasure, honor, or profit; and by concentrating all in that comprehensive summary of Gospel faith and duty, true, heartfelt, unreserved fidelity as members of the Church of Christ, cherishing in the appointed ways spiritual union with its Divine Head, and love for all its members, and being zealous, active, and liberal, in extending its borders, and seeking its unity, purity, and welfare.

Thus walking religiously in the light of God's revealed word, we shall at the same time be in the constant use of means of having that light shine brighter around us, and enjoying a constant increase, more and more, of spiritual ability to proceed in the holy path. And when the child of God, thus adorning the doctrine of his Saviour, mingles in social duties and enjoyments, he does so with a purity, holiness, and fidelity, which increase in himself, and diffuse among others, usefulness and happiness. Beautiful in its connection with both, is his practical illustration of the blessed rule that we love our neighbors as ourselves.

This is a precept whose excellence has never been equalled in the systems of the wisest and best philosophers and moralists. It is of easy, certain, and universal application. We have only seriously and impartially to ask, If my neighbor was in my situation, and I in his, what would I think just and right to be done by him to me? If this question was put by every one to his conscience in his dealings with fellow men, and his conduct towards them, and the reasonable and impartial answer governed him, it would keep him honest, true, merciful, and charitable; make him faithful in every relative connection; suppress harsh judgment, unkind reproaches, and severe remarks; hush the calumnious tongue; kill the malevolent suspicion; eradicate the unjust and vengeful wish and purpose; unite men to each other in brotherly affection, long-suffering, and mutual kindness, forbearance, and forgiveness; and thus secure the invaluable blessings which the Gospel would impart to every social relation.

Such is the light which beams from the Gospel of our Lord Jesus Christ to direct us in what we are to believe and what to do that we may be saved. Its brightness will be constantly increased, for the information of his understanding, the government of his heart, and the direction of his life, to him who, in the true faith which it reveals, gives himself sincerely, unreservedly, and zealously to the means of spiritual advancement provided in the Church to which it directs, and which God has made the channel for dispensing the inestimable blessings of the Holy Ghost. True to duty, the Christian will find in this light his best enjoyment of the world, and heavenly consolation in all its trials.

To know that we are in favor with God by the mediation of His Son; to be conscious that our faithful efforts are directed to His love and service; to have always in anticipation the joys and glories of eternity; and to be ever on our guard, from religious principle, against transgressing the bounds of Christian purity, propriety, and moderation, in temporal gratifications; must minister peace and happiness, add to the pleasure which we derive from God's earthly blessings, and be an effectual security against the disappointment, mortification, and often sore recompense, consequent on making the world, or any thing connected with it, our main dependence, our greatest happiness, or the object of our chief solicitude and care.

But when the world frowns, and the clouds and darkness of affliction and disappointment hover over our path, then glorious light springs up from the religion of Jesus, filling our souls with joy even in the midst of grief. Directing the view of faith to the Great Disposer of events, whose infinite wisdom to know, and infinite goodness to will, what is best for His creatures, govern the infinite power of His control, it shows us written on His every dispensation, *Fear not, for I am with you; be not dismayed, for I am your God.* This is comfort which the world can neither give nor take away. The faithful Christian, stayed upon the sure mercies and promises of his covenant-God, doubts not that a Father's kindness and love are mingled with all His chastenings; that there is something wanting in himself, which affliction is the best means of producing; and that he will yet see cause to thank God for determining what was best, by His own infinite wisdom, rather than His frail creature's weak and erring judgment. He is well convinced that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed. Indeed in contrast with *this*, they are but light and for a moment, and will, by God's blessing, be very means of preparing him for the enjoyment of that love, in the unending epiphany which will fill the beatific measure of celestial vision and fruition, where the light of the Lord beams from the throne of His glory, and the nations of them that are saved walk therein forever and ever.

B. T. O.

For the Churchman.

Mr. Editor,—I have followed the remains of many to the grave, both here and in Europe, and am sometimes tempted to think our miscellaneous gatherings are adverse to the impressions these occasions should rightly inspire. Intuitively we regard death with awe: the company of a select few allows that instructive feeling its full scope, while the presence of a number checks all inclination to indulge in feelings of sorrow and melancholy, and calls upon us to assume an appearance of levity. The chamber of death I would have to be the medium of instruction as well as a call upon our sympathies; while it tells us we are men, it should also remind us of what we are to expect—*immortality!* Can it be so, as things now are? We see congregated the idler, the thoughtless, the curious, the indifferent, the aged, and the young: if we *feel*, we cannot from pride give way to that feeling, while such a group surrounds us:—thus an hour of instruction is turned aside, and we must back into the tide of life with distrust of man increased.

Again: I cannot think that the addresses delivered on these occasions, benefit the living. It is very difficult for a preacher to fill his task properly: the occasion calls forth all the melancholy of the mind: but whatever the character of the departed, was it the embodiment of error or the impersonation of correctness, the reverend man must speak: if he truly speak in both cases, his hearers now are led to shudder at an apparent want of charity; and now to ponder at a doubt of his sincerity. Would that a passage in Scripture could be substituted for these rhapsodies, of which there are so many fitted to lead the mind to love and devotion! Of the service appointed for this occasion by our own beloved Church, I do not speak, fearing it might be deemed invidious! I do not wish to take from its grandeur, or to lessen its impressiveness: it is at once comforting in the assurance of good, and charitable as leaving judgment to Him who alone can see the Truth. It is moreover scriptural in form and substance. I have heard a reverend eccentric New-School Presbyterian declare the grave to be the "*quarantine-ground* of the dead!"—and although I might at the moment think of the Papist's purgatory, possibly he did not. Such things are not only humiliating, but painful. These reflections have been caused by the circumstance of attending a funeral at St. Patrick's Cathedral yesterday: the ceremony of scattering the incense and the holy water were gone through, I presume, with propriety and accuracy,—but the style in which the priest read the service was discreditable beyond all measure: it was galloped over, both in the church and at the grave, with an indistinctness so perfect, that I defy any one to have collected a word that the individual uttered. The cause I know not; but if the Papists thus treat their dead, I lament the feelings of the survivors.

I may be wrong in my views, Mr. Editor, but I would have a funeral an impress of sad yet hopeful melancholy; exhibiting man in the attitude of one who grieves for what is, and hoping, rejoices in what is to come! How are we to attain this point?

Yours respectfully,
ROBERT COURT.

12th January, 1846.

The Churchman.

New York, Saturday, January 17, 1846.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

We beg to direct the attention of our readers to the leading article on our first page, in which the proceedings of the late Convention are reviewed with a remarkable depth of judgment and in a most unexceptionable tone. The author is to us unknown, but whoever he may be, his mind is thoroughly imbued with the knowledge of our ecclesiastical regulations and with the charity of the gospel. Believing that this Review will be in demand, we have caused a number of extra copies of the papers (it will be concluded in our next) which contain it, to be printed. Extra copies may be had on application at the office of the Churchman.

A REVIEW *of the Rev. William Croswell's Letter to the Bishop of the Diocese of Massachusetts. By Laicus.* Boston: William A. Hall & Co., Printers. 1845.

A PLAIN WORD, *concerning the late Circular of the Right Rev. Manton Eastburn to the Clergy of Massachusetts.* Boston: Printed by S. N. Dickenson & Co. 1846.

These pamphlets are some of the fruits of the controversy occasioned by Bishop Eastburn's letter to the clergy;—a letter which unfortunately wants the only thing that can justify the first mover of a controversy, viz. a principle for which to contend. When a man comes forward to assert and vindicate a principle which needs to be attested and vindicated, we not only acquit him of all the blame of the controversy which may follow, but we account him worthy of honor and gratitude. It is thus that great and good men in every age of the Church have encountered the reproach of their own and won the thanks of the age that followed them. But what is the principle or doctrine which Bishop Eastburn's letter affirms? It has excited a controversy; but in defence of what truth or in opposition to what error, we have not been able to discover.

The latter of these two pamphlets is written in view of the former. The following passage dwells with a natural warmth on a grievance which it does not exaggerate:—

> But it has been asked, would it not be better for the peace of the Church that these indifferent things should be yielded? We answer, no. Let the Church of the Advent go on calmly and quietly in its lawful way, and God speed them in it! It is not a matter of Christian yielding; it is a matter of principle. It is to be settled whether a clergyman and a church shall have just liberty in cases like these, or submit to the arbitrary dictation of one man, and the senseless clamor of a few weak brethren, who have no business whatever in the premises. This is the *real* issue; let it be met firmly and at once. And not only in this, but in many other cases, the question must be settled. We have seen this evil growing, day by day, and it is time to crush it. There are in our midst dangerous, intriguing men, who are making use of the popular cry against Romanism and Puseyism, to stir up suspicion concerning their brethren; who are sowing in many parishes the seeds of disunion and strife; who would bring all men and all things under their command, and, in the name of Protestantism, exercise a truly jesuitical influence. It is a fact which cannot be denied. There have been, of late, too many palpable instances of it. Some of the oldest and most respectable of our clergy have been rendered objects of cruel suspicion. Young men, entering with warm hearts into our communion, who should have been received with affection and gladness, have been marked as *presumptive* Puseyites. It has come to this, that no clergyman can preach a sermon on Baptism or the Holy Supper, can make even the most trivial arrangements in his church, can read an Oxford Tract, or keep a saint's day, without being subject to the dictation of certain men, and to the worst insinuations against his character. It is a terrible evil: it is not to be borne. Let Churchmen look to it and silence it. We heartily recommend to all who may be thus wantonly charged with Romanism, to follow the example of one prudent clergyman in our Diocese, and threaten the impertinent libeller with prosecution: we doubt not it would be an actionable case, and we should rejoice to have a precedent. We dislike Romanism, and we dislike equally the senseless and silly outcry of the mob against it. It is our solemn conviction, that acts like this of our Diocesan, that wanton attacks and ungrounded alarms, will do more to promote it than the secession of a hundred Wards and Oakeleys. It may well make the Romanist rejoice to see our disunion; for he knows that disgust, and desire to escape such intolerable slavery, will swell his ranks with many misjudging men. It may well make the Dissenter rejoice; for he gains a new weapon whereby to attack us. It will lower the dignity of the Church in the eyes of ignorant scoffers without, and make it appear, not a witness of high truths, but in very deed a contender for petty puerilities. On Bishop Eastburn, and such as he, rests this sad evil. We can only protest, in the name of truth and honesty, against judging the principles and position of the Church by the littleness of certain men who are unfortunately numbered in its ranks.

In regard, however, to the position taken in the beginning of this passage, we must confess our doubts. It is true that the matters which Bishop Eastburn has assailed are indifferent, but ought they not for that very reason to be yielded, not indeed to the dictation of an equal, but to the lawful requirement of a superior? On this point it seems to us that the Wardens and Vestrymen of the Church of the Advent have taken a more proper as well as more cautious ground; who say in effect that it will be time enough to determine what course the Church of the Advent should pursue when the wishes of the Bishop are duly made known to them.

Bishop Eastburn's letter is not addressed to the Church of the Advent, and it is besides so exceedingly vague that it would be impossible to model any positive usages or arrangements on its requirements. These reasons are sufficient to sustain the Church of the Advent in its present course, and so far as we know, neither the rector nor wardens and vestrymen have given any other reasons for adhering to their present course. The question, therefore, proposed in the above extract has not, as it seems to us, been as yet practically presented. But if it were otherwise; if Bishop Eastburn should approach the Church of the Advent and say, not to the public, but to the rector, wardens and vestrymen, that there were certain postures and arrangements, there in use, which though confessedly indifferent, he deemed to be inexpedient or of dangerous tendency, and should he say distinctly and intelligibly what those postures and arrangements are, and what he would recommend to be substituted in their place, we are by no means prepared to say with the author of "A Plain Word" (much as we sympathize with him in the scope of his remarks) that we would answer the question which he proposes in the negative. For of what use is the authority of a Bishop, or how could it ever avail to promote the peace and edification of the Church, if it be not sufficient to determine the conduct of Churchmen, as Churchmen, in doubtful and indifferent matters?

We do not at all know what the views and feelings of the Church of the Advent are on this subject, and must therefore be understood as speaking of our own mere motion; but it has seemed to us that their great grievance has been, not that they have been apprised of wishes and requirements on the part of the Bishop with which it was painful for them to comply, but that they have been held up to public censure and ridicule without being duly apprised of their Bishop's wishes and requirements and of course without the opportunity to conform to them. This is the impression which we have gained from Bishop Eastburn's Letter, and from Mr. Croswell's Letter and the Resolutions appended to it: nor are we aware that any thing has since transpired to alter the relation of the parties.

On the other of the two pamphlets, the titles of which are placed at the head of these remarks, we need not waste a word after what has been said by a correspondent whose communication shall conclude the present article:

The Christian Alliance.

"Black spirits and white,
Blue spirits and grey,
Mingle, mingle, mingle
You that mingle may."

It is known that an attempt is making to unite the different sects in an attack upon the Roman Catholic Church, under the sounding title above given. The points of attack, however, are not solely, nor perhaps chiefly, in point of fact, those which are Roman, but also some that are Catholic, in which our own Church has a deep interest. The endeavor, therefore, to engage Churchmen in the enterprise has failed in England, as sufficiently appeared at the late Liverpool meeting. We had no doubt that the same result would follow in America, until a late development at Boston.

It seems that the Alliance has set up a weekly newspaper in Boston, to aid its objects, and bearing its own name. The first number of this paper has just been issued, and we find, for its chief editor, the same person, a Mr. Ira Warren, who edits the Episcopal Observer. The Observer is published under the sanction of certain of our bishops and clergy, and the Alliance under the sanction of Dr. Beecher, Rev. E. N. Kirk, Rev. Wm. Hague (a Baptist) and others of that class. In the first and specimen number of this paper, we find an editorial article, headed "Protestant Romanism in Boston," containing an attack, which we might without injustice call scurilous, upon two clergymen of our Church in regular standing, the Rev. William Croswell, and the Rev. Mr. Pollard, and upon the officers of a respectable parish. To show that our epithet is not too severe, we make the follow extracts:—

> "Fearing, as some of the friends of the enterprise did, that Mr. Croswell had not enough of the Papal leaven to answer their purpose, and still more, perhaps, that his advancing years would render the introduction of Roman fopperies a difficult matter, they called to his side, as an assistant, the Rev. Mr. Pollard, a young man of ordinary abilities, of the genuine, thorough, stolid Roman school, and withal a dogged, self-willed worshipper at the shrine of his idols."

He then speaks of the conduct of the service as follows:

> "The ministers worshipping with their backs to the people, and gazing up at the cross, as if from its wooden pores holy influences were streaming down upon them," &c. &c.

Now it appears that this same Mr. Ira Warren has come before the public in a third capacity, that of a reviewer of Mr. Croswell's letter; for the authorship of an anonymous pamphlet of "Laicus" is acknowledged by him. We believe we may call it the *authorized* review; for there are many things in it which cannot have come from less than the highest authority, as certain passages beginning "we are well assured," "we have good authority for saying," &c., and relating to what could only be known by the Bishop himself, plainly indicate. We regret that such an organ should have been selected.

To assure the reader that the pamphlet is of the same character with the newspaper squib, we make the following selections.

To Mr. Croswell's letter, and to Mr. C. himself he applies these choice epithets,—we take them at random. 'Mock reverence for Episcopal authority,' 'beard him [the Bishop] to his face,' 'sophistical,' 'morbid perversion of moral sense,' 'insolent,' 'obstinate in the last degree,' 'insolence,' 'superstitious,' 'dogged persistance,' 'systematic, habitual, intentional violation of the rubric,' 'disingenuous,' 'downright insult to his [Bishop Griswold's] memory, and an indignity offered to his living friends,' 'undignified and irrelevant,' 'in the act of travelling [to Rome]' 'pervert the Psalms of David,' 'between it [Mr. C.'s spirit] and its idols,' &c. &c.

Of the Rev. Mr. Pollard, he speaks as follows:—'A proud, assuming, self-sufficient young man,' 'our Christian aversion (!) to him is increased,' 'a lack of honor,' 'a willingness to carry his point by trick and evasion,' 'proud, self-willed, unmoved, contumacious,' 'folly,' &c. &c.

Of the Rt. Rev. Bishop Henshaw, he says:—'But we do affirm, that in our judgment, Bishop Henshaw's views harmonize neither with enlightened reason, common sense, nor the word of God.'

Of the emblem of the Cross, he says, it 'is not absolutely incompatible with Protestantism.'

His highest view of the Holy Eucharist is that 'Christians surround the table to feast upon the memorials of the body and blood of Christ; to call to remembrance what he has done for them, and thus to strengthen their faith.'

We assure the reader that these are fair specimens of the theology, and of the Christian temper of the pamphlet.

As a specimen of his knowledge of Canon Law, we find him speaking of the Bishop's letter as 'an appeal to public admonitory discipline,' 'the hand of correction,' 'most decided and unequivocal censure.' We think the clergy will be surprised to learn that a bishop may administer to any presbyter, at his option, without notice, accusation, trial, or judgment, through the newspapers, or as he pleases, 'public admonitory discipline,' 'most decided and unequivo-

cal censure,' and bring down upon him 'the hand of correction.' Where are those canons that guaranty to both bishops and presbyters immunity from public reprimand, suspension or degradation, except after a formal presentation, trial and conviction? We trust the responsibility for this avowal rests no where else than with the ignorance or carelessness of the pamphleteer.

He advocates the substitution of gas lights for candlesticks, in chancels, for the reason that railroads are properly substituted for the highways and byways of scriptural times. We wonder if he would advocate the extension of the Harlem Railroad up the broad ailse of Trinity Church, for the convenience of worshippers who live at a distance?

We cannot but think this author has shown himself to be possessed of many qualifications for the editorship of this new journal. He has shown a good command of the vituperative vocabulary; and his peculiar facility at the 'increased Christian aversion' must be of great use in his new vocation; for, if his exercise of it towards his own brethren, in the household of faith, is such as we have seen, what a high state of energy must it reach when applied to those that he thinks to be out of the household of faith!

We trust no confusion will arise from this gentleman's manifold and diverse occupations. We shall never feel sure that an article intended for the Alliance has not got, by mistake, into the Observer. We shall not be surprised to see, in a future number of the Observer, some such apology as this:— 'The editor begs leave to apologize for a mistake in the last number. The article entitled 'The Scarlet Woman in a Surplice,' and that entitled 'The Seven Headed Beast, with his back to the people,' intended for the 'Christian Alliance,' were inadvertently published in these columns. The corresponding articles, intended for the Observer, will be found in the Alliance, under the titles 'An affectionate appeal to those who differ,' 'A call to charitable uniformity in practice.' After this explanation, it will not be necessary to make the exchange in the articles.'

Scott's famous soldier of fortune did not care whether he served under the King or the Pretender, but his notions of professional honor would not allow him to hold a commission under both at once. But the Dugald Dalgetty of theological polemics, has no such difficulties. His taste for the Briareus style of warfare knows no limit, except that the persons to be assaulted must be such as can excite in him a sufficient degree of that peculiar kind of dislike, the *ira warreniensis*, to which he has the merit, we believe, of inventing an appellation.

A LOOKER ON.

Note.—We find in the present number of the "Christian Alliance," the following anecdote:

"Come, Bob, tell us how much you have cleared by your speculation," said Bob's quizzical friend to him, the other day. "Cleared!" replied Bob, with a frown, "why, I've cleared my pockets."

This dignified passage stands alone, without note or comment. In a religious paper, it must have had some object beyond mere fun. Whether it is intended to account for something that has been done, or to be predictive of the fate of some cause, we do not know.

The Christian World (which but for a mistake of the printer would have been credited with the article which appeared in our last on the Church of the Advent) gives us an outline of a lecture delivered lately in Boston by Mr. Emerson, on Swedenborg. Mr. Emerson has taken, we think, a just view of Swedenborg, and his lecture, judging from the report, must have been as original and entertaining as one from Carlyle would have been on the subject. But what does Mr. Emerson mean by saying that Swedenborg "first stated, as a philosophical law, the great truth that the physical world is purely symbolical of the spiritual?" We had supposed that the enunciation of the law of correspondencies was as old at least as the son of Sirach, and had been not only copiously illustrated, but severely studied and applied by the early Christian writers. That nature is the type of grace is a principle about as novel as that Christianity is mystical Judaism. Both principles are old and true and lie indeed at the foundation of Christian doctrine and reasoning, and we should be sorry to see them brought into disrepute by being ascribed to the invention of Swedenborg.

We cannot, however, give the report of the lecture (much as we are pleased with it in the main) without expressing our regret at some of the incidental sentiments and expressions; which are such as would disgrace a Heathen, and ought to have found no favor with a professedly Christian audience.

Mr. Emerson then proceeded to give some particulars of the life of Swedenborg, as the great mystic of modern times. He was born in 1688; at 28 years was Inspector of the Mines; in 1718 at a siege, conveyed several ships over land, by the help of machines which he had constructed; published a volume of poems in 1720; in 1734, his work on Minerals; in 1744, his work on the Animal Kingdom. His illumination with respect to the spiritual world occurred in 1743, when he was 55 years of age, and he then resigned all his offices, gave up all his scientific pursuits, and devoted the remaining part of his life to the study and record of these visions. He lived single, his food was bread, milk and vegetables; he died, aged 85. As a scientific man he is celebrated,—his works on mines and mining are still standard authorities. He anticipated Herschel in asserting the existence of the planet which bears that astronomer's name. He first gave a true account of the functions of the lungs. He is a colossal personage, one who has fathomed all knowledge, and requires a long focal distance in order to be rightly seen. He is one of the Anakim, a giant of thought and learning. His works are contained in fifty stout octavos, and much more lies in manuscript, unprinted. His work on the Animal Kingdom, now first translated into English, is composed in the highest style of poetry. It contains, besides the accurate anatomical account of the organs, taken from Winslow and others, the germs of many of his leading ideas. In it he speaks of Marriage, which was to him an idea embracing all things. He gave also his doctrine of Forms. The lowest form is the angle, which is seen in minerals; then comes the circle, which is composed of an infinite number of angles, and is called the perpetual angle; then the spiral, which is a perpetual circle; then the vortex, which is a perpetual spiral; then the celestial, and then the spiritual. This book also contains the Doctrine of leasts. In the smallest thing are all the elements of every larger thing of the same kind. This book also states the doctrine of Correspondences. He first stated as a philosophical law, the great truth that the physical world is purely symbolical of the spiritual. That which all have felt, and every poet has expressed as poetry, he first stated as a strict law. He said that the most ancient people used the earth only for its symbols,—when they saw a tree, they did not see a tree, but that which it signified; just as we in reading, do not notice the form of the letters, or words, but only their meaning. This doctrine of correspondence was perpetually present to his mind.

And now what shall we say of this man? There never was such a problem presented in all literature. To many this man's writings appear as an abominable smoke and blur, page seems exactly like page, and there is only an immense and sandy diffuseness. Certainly he is superfluously explanatory. He supposes his readers to be more ignorant than they are. His works are a sort of gossiping history of the invisible world, a Penny Magazine of spirit. Was ever arithmetic put to such a use? He says the last Judgment was in 1757. He says he saw an angel calculating the number of joys in heaven, and he found it to be exactly four hundred and seventy-eight.

Yet on the other hand he sees deeply into the heart of things. He sees resemblances and differences not in externals, but in the likeness of law and function. There is no swell of vanity to disturb the calm progress of his thought, no rhetoric to hint at the sbhool doctor. To him Plato is but a gownsman, and to him Lycurgus would have bowed, for his austere practical reality of statement.

There never was such a strict Idealist. Every man sees about him what belongs to his own character. He describes Sir Hans Sloane and another President of the Royal Academy discussing matters in the spiritual world and thinking themselvos in their own studies. The evil spirits he says, cannot remember that they have died, and are tormented by a constant fear of death.

How fine are some of his statements of general laws. Thus he says the angels grow younger as they grow older, and the oldest angel appears the youngest.

He has a gloomy appetite for the dark side of things. He is very fond of describing the torments of the guilty, and of descending into the Hells, and no sooner has he disposed of one crew than he is prepared to deal with a new batch of offenders.

And now, if I am asked to point out his defects, I should say that the first is that he wants central spontaneity. This world is essentially dynamic, there are no individuals in it. The universe is a crystal, full of order, but without life, and the order is that of a mill or a penitentiary. The universe he has thrown into a magnetic sleep, and it will answer only to his questions. All his types mean the same thing—all are goods or truths. All his persons talk the same language, all Swedenborgianize. Sir Isaac Newton, Melancthon, Sir Hans Sloane, all Swedenborgianize. Even Cicero becomes at last only Swedenborg again. His universe is uninteresting, it contains no individuals, but only water-pipes. There are no real men in it, as we find them in nature, who are right because they are wrong, and wrong by their very excess of right. I must say, (and this is the saddest of all criticisms,) that there is no lustre in that eye gazing from the centre. His vice is his theologic determination. The Hebrew muse has exercised over him also an excess of influence. What, O Immanuel, have I to do with heave-offerings, and sardonyx, and ephods, and thummim? The more coherent you are in this style of painting, the less I like you. Why talk to me of pelicans and storks, and not of robins and fish hawks? Why of palm trees and cedars instead of sugar maples and hickory? One would think that God made only figs and olives, and that Apollyon had made Baldwin apples and pound pears. The son of a Lutheran bishop appears in all this.

I object to his cardinal position that evils are to be shunned as sins. I had rather shun them as evils. We have nothing to do with our sins. We cannot afford to waste time in compunction.

Mr. Emerson objected to Swedenborg that he was too much of a utilitarian—every thing with him is for a use—whereas the better doctrine is that things are for themselves. It is too much like a Dutch universe. He objected also that Swedenborg represented some devils as purely malignant beings, whose conversion was impossible, whereas Mr. E. maintained that goodness and being are identical, and there can be no such thing as unmixed evil—that all men can be converted, and that men in brothels and jails are on their way upward. (This last sentiment, much applauded by the audience, seemed to us quite too strong an optimism.)

Mr. E. then proceeded to ask whether Swedenborg had a right to a literal reception of his facts, and denied it. He regarded his visions as stupendous proofs of intellectual power. His mind, he thought, had a flagrant excess of form, and instead of thinking a thing, he saw in pictures and heard it in dialogues. I admire it as poetry, said Mr. E., but I translate his rhetoric into mine. My business is with his truth, not his circumstance. To enter into details is not the usage of the spirit. The spirit never gossips nor tells fortunes. Socrates says that his genius only dissuaded, never directed him. The Hindoos call this influence "the internal check"—the Quakers describe it as "an obstruction."

Since the issue of our last number a pamphlet has been published entitled "Memorial, with accompanying documents, of inhabitants of the city of New York, in communion of the Protestant Episcopal Church, in the State of New York, praying the repeal or amendment of an act entitled 'An act to alter the name of the Corporation of Trinity Church in New York, and for other purposes, passed January 25, 1814."

It appears from the pamphlet that in November last a meeting of Episcopalians was held in this city, at which a committee was appointed to examine and report upon sundry documents which are also given in the pamphlet. The committee were John Duer, Gerardus Clark and Hiram Ketchum, who in their report recommended a memorial to the Legislature, praying for the repeal, &c. of the law of 1814; the object of which repeal would be to extend to all the Episcopalians of the city the right to vote in the election of Wardens and Vestrymen of Trinity Church.

A like attempt was made some thirty years ago by the partisans of the late Rev. Cave Jones to convince the Episcopalians of this city, not members of Trinity parish, that, though formed into distinct and independent corporations, they had yet the right to choose officers in the corporation of Trinity Church as well as in their own. The absurdity, injustice and illegality of the claim were at the time most conclusively shown in a short pamphlet attributed to Bishop Hobart. In order, however, more effectually to set the matter at rest and to prevent even the semblance of ground for future agitation, an application was made to the Legislature which resulted in the passage of the act which it is now proposed to repeal.

It will be seen from our advertising columns that Bishop Hobart's reply to the agitators of his day is reprinted and for sale. If this reply were conclusive then, it can hardly be less so now when the usage of Trinity Church which it defends has been fortified by an additional prescription of thirty years and an unequivocal act of the Legislature; and that it was conclusive, even as matters then stood, will be admitted, we apprehend, by candid and unprejudiced minds.

The revival of this stale and (considered in its political as well as ecclesiastical bearings) intensely wicked and extensively mischievous topic of agitation at the present time, betrays the same spirit, comes from the same party, and reveals the same agents that have been concerned in bringing the Diocese of New York into its present humiliating position and in seeking the destruction of the good and great man who now adorns its Episcopate with all the passive virtues of the Christian. Every new movement of the party throws light on its previous ones, and illustrates the maxim that an overruling Providence first blinds those whose purposes it means to defeat.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING. 1846.

Nos. XLI. and XLII. of this series contain the second volume of a work which has been looked for with much interest, "The letters and speeches of Oliver Cromwell, with elucidations; by Thomas Carlyle;"—but which we imagine has rather disappointed than outrun the expectations of Mr. Carlyle's admirers,—at least we judge so from report. Not having been favored with the former volume, which contains (to us) the most important period of Cromwell's life, we are not inclined at present to form an opinion upon it as a whole. We may at some time consider the work at length.

WILEY & PUTNAM'S LIBRARY OF AMERICAN BOOKS, Nos. VIII—XI.

"The Raven and other Poems, by Edgar A. Poe," though published for some time has unintentionally been neglected hitherto. The good reception which Mr. Poe's poetical labors have met with, and particularly "The Raven," is a courtesy due to genius, in which we wish to bear a part, and accordingly rank his volumes among the choicest by American authors. The "Poems written in Youth" are curiosities.

We pass over "Views and Reviews in American History, &c., by W. G. Simms" (No. ix) and "The Alps and the Rhine, by J. T. Headley" (No. x) to come to "The Pilgrim in the Shadow of the Jungfrau Alp, by Geo. B. Cheever, D. D."

This new specimen of Dr. Cheever's ramblings is marked by fewer of those peculiar figures of diction which our contributor "II" in a former number made an essay towards classifying. Still there are enough left to prevent the possibility in future times, if the work should then be known, of any contest arising as to its authorship. Who for instance but Dr. Cheever could have produced the following rare instance of learned criticism:—

On this spot I read with great pleasure the Benedicite in the Book of Common Prayer, which my friend lent me. "O ye mountains and all hills, praise the Lord!" There is but one verse in it inconsistent with the beauty of the whole, and that is the appeal to Ananias, Azarias and Misael, which is as if the bellows of an organ had burst in the middle of an anthem; he that can tell me what it means will have more knowledge than any man I have yet encountered. My friend, though an English clergyman, could not solve the problem. "O Ananias, Azarias, and Misael, praise ye the Lord!" Who are, or were, these people, or are they saints or angels, or how came their names in the Benedicite? The Romish Missal, from which it was doubtless compiled, may perhaps tell.

Dr. Cheever must have been as unfortunate in the books he has read as the men he has encountered. Hence the reference to the Romish *Missal* will just balance his attempt to make an English clergyman as ignorant as himself. If the story is true it confirms the adage, "Birds of a feather," if an *allegory* the doctor has very needlessly imitated Brutus in the Roman legend, and concealed his sarcasm under a veil of buffoonery. If he means to insinuate that this verse would have been better omitted we refer him to the American Prayer Book Or if to imply that it is an invocation, we would like to have him explain "O ye Spirits and Souls of the Righteous" on the same principle. The latter seems not to have shocked him at all.

HISTORY OF NEW NETHERLAND; *or New York under the Dutch. By E. B. O'Callaghan, corresponding member of the New York Historical Society.* D. Appleton & Co.

This work was undertaken in consequence of the author's researches into the early history of the English colonies, and their political condition prior to the Revolution. In that of New York he found that he could go "no further back than the year 1664." But as of course the region which then changed masters had been settled and regularly governed for half a century before, it was a question worth answering what had been its state during that time, what its history, its character, and institutions; and despite the vegetative existence which some have been pleased to assign our Dutch founders, he entered on an examination of all the documents relating to the period in question which had been preserved at Albany and elsewhere in reach. To these were added the collections made by Mr. Brodhead while in Holland, and the result of the whole is the volume now offered to the public. The period treated of embraces the discoveries made by early Dutch navigators—the settlement of New Amsterdam, and the history of the province down to the year 1647. It is well written, in a clear sensible style, and embodies many curious records never before published. A map contemporary with the first European explorer of the East River and neighboring country has been engraved for the work. On the whole, this will be found a curious and valuable addition to our early history, and does ample justice to the enterprise as well as solid qualities, of the early Dutch colonists of this state. We must not omit to notice its beautiful mechanical execution.

THE PRACTICAL ASTRONOMER. *By Thomas Dick, L.L. D.* Harper & Brothers.

This is the fifth number of "Harper's New Miscellany." Of former numbers we have seen only the third, but believe the volumes to be of value throughout. The present is devoted to practical descriptions of telescopes and other astronomical instruments, and differs from Dick's other works by its scientific and business-like tone. To students of astronomy who have any mechanical skill, it must be of great value.

We acknowledge the receipt of the "Journal of the 29th Annual Convention of the Protestant Episcopal Church in the State of North Carolina, May 21–26, 1845"—from which we have made up the following statement of the condition of the Church in that Diocese. Communicants, 1,830; Confirmations, 212; Baptisms, infants, 277, adults, 63; ordinations, Deacons, 2, Priests, 4; Clergy, 32; Candidates for orders, 7.

The "Catalogue of the officers and students of the General Theological Seminary" for the current year has been issued. The whole number of students is 66; Senior Class 19, Middle 30, Junior 17. Of these 19 are from the Diocese of New York; 12 from Connecticut, and 9 from Western New York. Appended is a list of the Alumni, in number 299.

We find on our table the first number of "THE YOUNG CHURCHMAN'S MISCELLANY, *edited by the Rev. J. A. Spencer, A. M.*" We noticed a short time since the prospectus of this periodical, for which there then seemed to be a call. We are glad to find it so likely to meet the call. It contains 32 pages, small 8vo., printed neatly in double columns, illustrated with engravings, and will be issued monthly at $1 50 per year. We cheerfully commend it.

We are requested to state that the claims of the "Anglo-American Free Church" will be presented to the congregation of St. John's Chapel on Sunday morning next, and a collection made in furtherance of the object.

We have received also a pamphlet of the Rev. Mr. Marcus, on the spiritual and temporal condition of the British emigrants, and are happy to see the subject so ably brought to the notice of the members of the Church.

In inserting the following it is but fair to say that the errors were not typographical:—

NANTUCKET, Mass., Jan. 8, 1845.

To the Editor of the Churchman:

REV. AND DEAR SIR,—Your paper of the 3d inst. contained a letter from the Wardens and Vestry of Trinity Church, Nantucket, in the date of which an error occurred. It should read 1844, instead of "1845." The changes of a year render this correction a matter of propriety and justice; for the first signer of that letter has been deceased a twelvemonth; and the second is not F. H. Jenks (as printed) but Your very obedt. servant, S. H. JENKS.

To Correspondents.

Received—"Parson Grant," "Eheu," "Just," and "A Constant Reader." "J. H. H." should have been before acknowledged.

"L," "Justum Sufficit," and the "Jesu Psalter" in our next.

Bishop McCoskry's Appointments

2d Sunday after the Epiphany, Jan. 18, St. Paul's Tompkinsville, S. I., at half past 10 A. M., Confirmation. In the evening, Confirmation at the Anglo-American Free Church of St. George the Martyr, at 7½ o'clock.

3d Sunday after the Epiphany, St. Jude's, N. Y., at half past 10 A. M., Consecration of the Church.—Nativity, N. Y., at 3 P. M., Confirmation.

4th Sunday after the Epiphany, Floating Chapel, N. Y., at 3 P. M., Confirmation.—St. Matthew's, N. Y., at 7 P. M. Confirmation.

Septuagesima Sunday, St. Paul's, Albany, at half past 10 A. M., Ordination.—St. Peter's, Albany, Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at half past 10 A. M., Confirmation.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at half past 10 A. M., Confirmation.—St. Mark's, Williamsburgh, at 3 P. M., Confirmation.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at half past 10 A. M., Confirmation.—Immanuel, at 7 P. M., Confirmation.

Services Performed.

1st Sunday after Epiphany, Jan. 11, confirmed 20 persons in St. Mary's, Brooklyn; eleven of whom were from St. Luke's, and one from St. John's, Brooklyn. Same day in the afternoon confirmed 62 persons in the Holy Evangelists, New York.

On Tuesday, the 13th day of Jan., ordained to the Priesthood, in St. Thomas's Church, New York, the Rev. Vandevoort Bruce. Prayers were read by the Rev. R. M. Abercrombie; the Lessons by the Rev. Lot Jones; the candidate presented by the Rev. Dr. Whitehouse. The Rev. Lot Jones, the Rev. Dr. Whitehouse, and the Rev. G. T. Bedell united in the imposition of hands.

In the evening of the same day confirmed a sailor in the Church of the Ascension, N. Y.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

We take a melancholy satisfaction in transferring to our columns the following tribute:

Mr. Editor,—In Miss ELEANOR CROES, whose decease was chronicled in your journal last week, death has struck a shining mark. Very seldom has the group gathered at any hearth-stone, been so overwhelmed with affliction as that from which she has fallen. Though the youngest but one among four sisters, she was the guiding spirit. She was gifted with a mind natively strong and ever salient. Her perceptions were quick and clear; her judgment was so acute and solid, that she was at once at home in any new situation. To these advantages she united a conscientious industry, and had already garnered up a large stock of useful knowledge, and had enlarged, refined, and purified her sentiments by copious draughts at the fountains of elegant and especially Christian literature. Her amiable spirit was continually unfolding itself in kind words and kind deeds. Her manners had the grace of a singular propriety and modesty, and were so unaffected and transparent that her pure mind and unselfish heart were almost visible beneath them. But more than all, she was a Christian Lady. Though so young, Religion had already chastened her spirit, and commenced its work of sanctity in her heart. She was one of the Church's own daughters, and she gave her spiritual mother a truly filial affection. May we not, without presumption, say of her, that the rose which has thus withered in its opening bloom, has been transplanted into the paradise of God, to bloom forever beneath more genial skies—that though her light has sunk beneath our horizon, it is not extinguished?

"So sinks this day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams and with new-spangled ore
Flames in the forehead of the morning sky.
• • • • • • • •
In the blest kingdoms, meek of joy and love.
There entertain her all the saints above
In solemn troops, and sweet societies
That sing, and singing in their glory move,
And wipe the tears forever from her eyes.

Monmouth Democrat.

Calendar.

January.

18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

February.

1. Fourth Sunday after the Epiphany.
2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The eighth Lecture will be delivered on the evening of the second Sunday after the Epiphany, January 18th, on "The Communion of Saints."

☞ On Sunday evening next, the 18th inst., in St. Paul's Chapel, a Sermon will be preached by the Rev. Mr. VINTON, and a Collection made in behalf of the Episcopal German Free Church of St. Simon's. Service to commence at 7½ o'clock.

SERMONS TO THE YOUNG.—The tenth of the Course of Sermons to the Young, in the Free Church of the Holy Evangelists, will be preached on Sunday evening next by the Rev. L. P. W. BALCH, Rector of St. Bartholomew's Church, New York. Service to commence at 7 o'clock.

The eleventh of the course will be delivered on the 25th inst. by the Rev. J. W. BROWN.

☞ The Right Rev. Bishop MCCOSKRY will preach and administer the Rite of Confirmation, in the "Anglo-American Free Church of St. George the Martyr," on Sunday evening next. Divine service will commence at 7½ o'clock.

☞ The Rev. BENJAMIN I. HAIGHT, Rector of All Saints Church, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, on Sunday evening next (January 18.) Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. E. M. JOHNSON will deliver a discourse on "Church Union," in St. John's Church, Brooklyn, on Sunday evening next.

☞ The Rev. Dr. SEABURY, Rector of the Church of the Annunciation, will preach in the "Course of Practical Sermons on the Christian Life," at Emmanuel Church, corner of Prince and Thompson streets, on Sunday evening next, January 18th. Service at 7½ o'clock. All the seats in this church are free.

CHURCH OF THE GOOD SHEPHERD.—The new free place of worship, in Market street, is in course of preparation, with the prospect of its being opened early in February. Several hundred dollars are needed to defray building expenses, and contributions are respectfully solicited. Communications may be sent to the Rector, Rev. R. HOYT, No. 213 Greene street, or to the Treasurer, J. B. BLAKEMAN, M. D., 24 East Broadway.

ST. CLEMENT'S CHURCH is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. JOHN GRIGG, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

FREE CHURCH OF THE HOLY EVANGELISTS. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st. Dec. 13.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 7th of January the Treasurer has received the following contributions:

Through C C Trowbridge, Esq, R A in Michigan, St Paul's ch, Detroit, monthly collection for December, $30 75; teachers and scholars of the S S, $34 21; Bowling Green, Ky, $2 37; Female Missionary Society of Trinity ch, Washington, D C, per Rev H Stringfellow, $100; a missionary of the East towards paying the missionaries in the West, $20; J E J, enclosed from Phil, $1; Domestic Missions, from H, $5; Christmas offerings of the S S of St Luke's ch, Rochester, W N Y, per D Hoyt, Esq, half, $9 04; All Saints' ch, Portsmouth, Ohio, per Rev Erastus Burr, rector, $22; Christmas collection, S S All Saints' ch, New York, half, $4 37; a member of St Paul's ch, New Haven, $5; Missionary Association at the General Theological Seminary, for Mission at Nashotah, $5; St Paul's ch, Burlington, Vt, per R G Cole, Esq, $24 36; St John's ch, Bridgeport, Ct, per C Foote, Esq, half, $17 50; St John's ch, Providence, R I, of which $86 is for the mission to the Jews, from the Ladies' Jew Society of that church, $121; Trinity ch, Saco, Me, per Rev F Gardiner, half, $4 50; St Paul's ch, Concord, N H, per Rev D R Brewer, $10; S S Ch of the Epiphany, N Y, half, $2. Total amount, $418 10.

THOMAS N. STANFORD, Treasurer,
Jan. 14, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of January 7th, the Treasurer acknowledges the receipt of the following amounts:

From St George's chapel, Sussex, Del, 87 cts; St Peter's ch, Lewis, do, $1 83; P, do, $2 30; St John's ch, Bellefonte, Pa, $6; Ch of the Epiphany, Phil, for the China mission, $100; Sunday school of the same, for support of Sarah C Porter, Caroline P Ranc, Stephen H Tyng, and Wm Bryant, in Africa, $80; from the same, for payment of the remainder of the Rev Mr Messenger's salary to the 1st January, 1847, $200—$380; per Rev A F Dobbs, rector, Trinity ch, Columbus, O, $25; S S of do, $2 75; Miss Willis's day school, do, $3 25—$31; St Albans, Vt, a lady, for China, $10; Christmas offering of the school of St Luke's ch, Rochester, by Dr Hoyt, half, $9 03; a lady of St Paul's ch, N Y, for Africa, $10; Christmas offering, S school, Christ ch, Norwich, Ct, for Africa, $15; do, education, Africa, $20; through Rev Geo Burgess, Hartford, Ct, ladies of Christ ch, and St John's ch, for education in China, $25; do, Africa, $20; through Rev T W Coit, D D, Epiphany offering, Trinity ch, New Rochelle, $30; through H S Frieze, superintendent of S school, Grace ch, Juvenile Sewing Circle, Providence, R I, education of Vinton, Africa, $20; S school of do, support of Clark and Wardwell, Africa, $40; W, 3d payment for Constantinople, $25; through Miss Maynard, N Y. for education of James Milnor, China, $33 50, of which $6 50 is a Christmas offering of Miss Mary E Cornell; S school, St Bartholomew's ch, education of a girl in Africa, $20; S school, All Saints' ch, half, $4 37; through Rev H T Heister, Lewistown, Pa, for education of Elias White Hale, Africa, $20. Total, $713 90.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 14, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Ch of Epiphany Sunday school, towards making the Rev Lot Jones a life member, $2; Miss M Monroe, annual, $2; T C Butler, do, $2. Total amount, $6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Jan. 14, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of 30th ult., the following contributions, viz:—

From Mrs John I Mumford, $2; St Stephen's ch, New York, Rev J H Price, (offerings at confirmation,) $30; Calvary ch, New York, Rev S L Southard, $25; St Luke's ch, Mechanicsville, Rev Wm A Curtis, $2; Ch of the Cross, Ticonderoga, Rev E P Wadhams, $1 25. Total amount, $60 25.

C. N. S. ROWLAND, Treasurer,
Jan. 14, 1846. 55 Water street.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St Paul's chapel, Rev Wm Berrian, rector, $121 22; Ch of Epiphany Sunday school, towards constituting Rev Lot Jones a life member, $2; T C Butler, annual, $1; from a sick person, by the hands of the Rev D V M Johnson, $1; St Mark's ch, Williamsburgh, Rev S M Haskins, $4. Total amount, $129 22.

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 14, 1846.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 30th ult, viz:—

From Christ ch, Morristown, Lawrenee co, Rev G N Slack, $13; Grace ch, Canton, Rev W G French, $4; St Paul's ch, Whitehall, Rev E F Edwards, $5; St Peter's ch, Albany, Rev Dr Potter, $40; Grace ch, Jamaica, Rev W L Johnson, $10 62; St John's ch, Islip, Rev D V M Johnson, $10; St Paul's ch, Red Hook, Rev J McCarty, $10 13; Zion ch, New York, Rev R Cox, $15 51; St Thomas's ch, Mamaroneck, Rev J M Ward, $3 75; Zion ch, Little Neck, Rev H M Beare, $6 50. Total amount, $118 50.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 14, 1846. 55 Waterstreet.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From an unknown friend, a bundle of clothing; by Messrs Stanford & Swords, from S, $25; by T C Butler, Esq, from a friend, $5.

LOT JONES, 77 Second Avenue.
New York, Jan. 14, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

Just published and for sale at this office,

OFFICIUM EUCHARISTICUM, a Preparatory Office for the Holy Communion, with suitable Prayers at the Administration thereof. By William Berrian, D. D., Rector of Trinity Church, New York.

The Church's Argument for Christianity, or the Apostolic Succession Maintained and Exhibited as Evidence for the Truth of the Christian Religion. By the Rev. William Johnson, author of a treatise on Infant Baptism.

Views of Gospel Truth, being a Comparison of the Doctrinal Principles and Practical Developments of Various Religious Systems. By Rev. A. B. Chapin, M. A., author of "The Primitive Church," &c.

The Prayers of the Church, selected and arranged under different heads. By Richard Newton, Rector of St. Paul's Church, Philadelphia. Jan. 17.

IN PRESS, and will be published in a few days, a reprint of Remarks on Trinity Church Bill before the Council of Revision, by Robert Troup, Esq., one of the Vestrymen of Trinity Church. New York: Printed by T. J. Swords, No. 160 Pearl st., 1813.

NO. III.—BISHOP HORNE'S COMPLETE WORKS. No. III. of the reprint of the Complete Works of the Rt. Rev. George Horne, D. D., is now ready. This number commences the widely celebrated Commentary on the Psalms; and is embellished with a beautifully executed steel engraving of the Bishop. Price 25 cents.

☞ Subscriptions to this work are solicited.

Also ready,—Devotions for the Young. Vestry Room, Desk and Pew Calendar.

HENRY M. ONDERDONK & CO.,
Jan. 17. 26 John street.

REV. DR. ARNOLD'S WORKS.—D. APPLETON & Co. have just published—

1.—The History of Rome from the earliest period, by Thomas Arnold, D. D., three volumes of the English edition reprinted entire in two elegant 8vo volumes, price $5.

This work cannot fail of being welcomed as as important addition to historical literature. It has long since been admitted the best history of Rome ever written.

2.—Sermons preached in the Chapel of Rugby School, by Thomas Arnold, D. D., 1 neat volume 16mo., 75 cents.

This volume will be found to be interesting and valuable to all interested in the education of youth.

3.—Lectures on Modern History, by Thomas Arnold, D. D., with a preface and notes by Prof. Reed, of the University of Pennsylvania; 1 volume 12mo.—$1 25.

4.—The Miscellaneous Works of Thomas Arnold, D. D., including nine additional not to be found in the English edition; 1 volume 8vo. price $2.

The topics of this volume are greatly diversified; including disquisitions on the "Church," on "Church and State," in its existing British combinations—on Scriptural and Secular History—and on Education.

Jan. 17.

DR. TURNER'S MATRICULATION SERMON.—The Duty of Honesty in the Choice of the Ministry and in preparing for its exercise, An Address delivered to the Students of the General Theological Seminary, on the occasion of the Matriculation of the Junior Class, December 23, 1845, by the Rev. Samuel H. Turner, D. D., Professor of Biblical Learning, &c. in the Seminary.—Price 10 cents.

Just published by STANFORD & SWORDS, 139 Broadway. Jan. 17.

D. APPLETON & Co., have lately published,

PURITANISM, or a Churchman's Defence against its Aspersions, by an appeal to its own History, by Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, one handsome volume, 12mo. of 500 pages, $1 50.

Now ready,

An Essay on the Development of Christian Doctrine, by John Henry Newman, 1 vol. 8vo., paper cover 50 cents, cloth 75 cents. Jan. 17.

CHORAL SCHOOL OF THE CHURCH OF THE HOLY COMMUNION.

THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.

The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.

Further information may be had by addressing the subscriber, W. A. MUHLENBERG,
Jan. 17. College Point, N. Y.

ENGLISH THEOLOGICAL WORKS.
Just Imported by D. APPLETON & Co.
200 Broadway.

HAWKINS'S MISSIONS of the Church of England, 8vo $2 50.
Evagrius's Ecclesiastical History, 8vo $2 50.
Faber's Dissertations on Prophecy, 2v 8vo $6 50.
Eusebius's Life of Constantine, 8vo $2 50.
Warter on the Teachings of Prayer Book, 8vo $2 25.
Bennett on the Principles of the Book of Common Prayer, 8vo $3 50.
Hook's Church Dictionary, 4th edit. $2 50.
Anderson's History of the Colonial Church, v1 $3 75.
Lemprier's Lectures on the Collects, 1st series, $3 50.
Mosheim's Eccles. Hist., new edit. by Soames, 4v $15.
Stephens' History of the Church of Scotland, 4v $14.
Library of the Fathers, translated, 20v $60.
Wall's History of Infant Baptism, new edit. 4v $12.
Venerable Bede's Works, with translations, 12v $34.
Dean Jackson's Works, new edit. 12v 8vo $30.
Anderson's History of the Bible, 2v 8vo $9 50.
Lathbury's History of the Non Jurors, 8vo $4.
Simeon's Complete Works, 21v $45.
Dean Comber's Works, new edit. 7v 8vo $14.
Slade's Parochial Sermons, 6v 12mo $10.
Jeremy Taylor's Works, edit. by Bp. Heber, 15v $45.
Aquinas's Commentary on the Gospels, 8v $18.
Rev. W. Bridge's Collected Works, 5v 8vo $14.

☞ D. A. & Co. receive by every steamer the new leading Theological publications of Oxford and London. Single copies of books imported to order on favorable terms. Jan. 10.

COMMUNION PLATE.

THE subscribers have imported from one of the first manufacturers in England Communion setts of heavy Silver double plate, of ample size for a large congregation, which they offer for sale at $37 50 per sett, of five pieces.

Also, small Communion vessels for its administration to the sick. Price $5 50 in case.

STANFORD & SWORDS,
Jan. 3. 139 Broadway.

For the Churchman.

On receiving a copy of the Prayer Book in raised letters for the Blind.

By CYNTHIA BULLOCK, *Pupil in the N. Y. Institution.*

O when the ethereal breath of joy
 Steals softly through the heart,
And from its hidden fountains bids
 The light of gladness start;
Ye that have wept and hoped something,
 Too pure for earth it seemed,
So beautiful in vision shone,
 But as a golden dream;
Ye who have felt the heart strings sing
 With rapturous delight,
As in resplendent beauty burst
 The cherished thing of light—
Voice of our Church, thy page I trace,
 Star to her children given,
To cheer and animate their zeal,
 And speed their flight to heaven.
Engraven on her people's hearts
 In characters of Love,
Thy truths from poisonous heresies,
 A glorious bulwark prove.
Thanks for the precious boon, dear friends,
 And God, who loves to bless
The *blind*, will not forget to own
 This work of righteousness.
Ye cannot see the tear of joy
 Steal down the grateful cheek,
Nor read the heart's deep utterings,
 Language may never speak.
Recorded by our Father's hand,
 They stand in bright array,
And ye shall reap their glorious fruits
 When earth hath passed away.

New York, Oct. 25, 1845.

Living not to the World.

From "Gertrude," by the author of "Amy Herbert."

As the Elsham world had long ago decided must be the case, Mr. Dacre determined upon taking a house; but wonder and disappointment were in no small degree excited when his intended residence was made known. The village doctor overlooked his numerous engagements as he discussed the motives that could induce a man of Mr. Dacre's wealth to be content with so humble a dwelling. The lawyer rested his pen upon his desk, and philosophized upon the falsity of common report, and the certainty that Indian fortunes were always exaggerated. The coachmen and grooms of the different establishments pronounced that Mr. Dacre could be no gentleman; a rich gentleman with only one riding horse was a thing never heard of. The elderly ladies assembled around the whist-table forgot to mark tricks and count honors while comparing notes in loud whispers upon the fact of their new neighbor being a shocking miser; and the ladies' maids received but a gentle reprimand, although guilty of misplacing a ringlet, or producing a wrong dress, from the eagerness with which they repeated to their young mistresses the innumerable stories of the nabob's oddities. And during this time the object of so much interest, the observed of all observers, with calm indifference pursued his own path—settled himself in his cottage—furnished his little library with books—cared studiously for the comfort of the friends who might visit him—and showed himself fully sensible of the charms of order and even of elegance, when it was to be enjoyed with others; but made no preparations for personal gratification beyond those which age and infirmity imperatively required. And why? Why, when the drawing-room and library were so stored with all that might minister to ease and innocent amusement, was Mr. Dacre's private study so simple, even homely, in its appearance? Why were there no damask couches, no soft-cushioned chairs, none of the apparatus of luxury which are considered the necessary appendages of wealth? Why, when the only spare room the little cottage afforded was a model of refinement, was the chamber of its owner so perfectly unadorned? It was a question only to be answered by those who could have watched the secret principle of Mr. Dacre's life—who could have seen him in his hours of devotion, in his moments of suffering and trial, and heard the warning voice for ever sounding in his ears—"how hardly shall they that have riches enter into the kingdom of heaven!" From the period when prosperity first assailed him with its temptations, this difficulty was never absent from his mind. He noticed the progress of others from toil to ease; from ease to luxury; from luxury to selfishness and forgetfulness; and his knowledge of the human heart told him that such might too probably be his own course. The gradations were so gradual as not to be perceptible; the excuses so plausible as scarcely to be withstood. Society and friends; the noble and the mean; the prince and the beggar, alike have claims upon the expenditure of the rich man. To cut ourselves off from every thing that may be deemed a superfluity, and rigorously to insist upon "giving to nature no more than nature needs," seems a disregard of the intentions of Providence, and a faithless fear lest evil should lurk under every occasion of enjoyment. Mr. Dacre saw and felt this. He did not shut his eyes to the requirements of society and his family: but without any obstrusive singularity, he nevertheless persisted in the practice of strict self-denial, for the very reason which would have induced others to give way to self-indulgence. Because his means of gratification were ample, he guarded against yielding to his own inclinations; and while his house, and his table, and his equipage were in accordance with his station in the world, he himself, even in India—the land of indolence and ease, pursued in secret a course of life which by many would have been considered one of severe mortification. The apparent inconsistency might have surprised yet wiser persons than the gossips and newsmongers of Elsham; especially when it was known that Mr. Dacre's charities, although extensive, were not such as obviously to demand any unusual economy. He subscribed freely to the schools, gave largely to the offertory, and was foremost in providing for the necessities of the poor, but he by no means relieved his neighbors from the obligation of contributing their share also. With benevolence which, after a short experience, no one could doubt, he still kept within such limits, that none could plead the munificence of the rich Indian as an excuse for their own selfishness. That there must be a considerable surplus, even after every possible expense had been taken into calculation, was decided; and how was it appropriated? Was it stored up for his heir-at-law—a distant cousin—himself the owner of a considerable estate? It was possible, but not probable; and the idea, when suggested at a tea party in Elsham, was almost immediately rejected. Was it to be an inheritance for Miss Forester? The notion was plausible, but the lady in question was not sufficiently a favorite in society for it to be generally received. All felt it was the last way in which they should dispose of their own money, and the natural supposition was, that Mr. Dacre shared the same feeling. Some said he intended to found a hospital; others that he was wishing to endow almshouses; a few declared that plans were preparing for a new church; and one or two, incapable of attributing liberality to their neighbors from being totally devoid of it themselves, hinted that the first idea was the true one, and that with all his show of generosity Mr. Dacre's disposition was miserly. Time and observation threw no light upon the subject; at the end of six months, the Elsham world was still in a state of uncertainty as to the private affairs of their wealthy acquaintance, and after many discussions, finally arrived at the conclusion that he could not be as rich as had been reported. This, however, was a mistake. Mr. Dacre's fortune was large, and the claims upon it, according to the usual standard of benevolence, were small; but the measure of the world's charity is very different from that of the Christian's; and while India, with its enormous heathen population, its fearful ignorance, and scantily endowed Church, stood before him as the land from whence his property was derived, there could be no limit to the demand upon his resources. English blindness and wickedness might be great; and the destitute state of the Church a never-failing source of regret; but Providence points out to all who wish to be so guided, the true objects for their grateful offerings; and even in those cases in which we are apparently most at liberty to follow our own will, a heart earnestly bent upon obedience will rather seek to discover the path indicated by circumstances, than to chalk out a line of action merely in accordance with inclination. India had been the source of Mr. Dacre's wealth; and to India he desired it should return.

The Church's Debt to all the World.

It is in part the punishment of a vain glorious, self-complacent age, to rob itself of all these precious heir-looms of the Church, the trophies and the triumphs of the past; to think of this as the first age of Missions, and to boast itself, as if our times had been the earliest to give the Bible to the nations, in the tongues in which they have been born! When, of a truth, our enterprize for Christ, with the abundant means which we enjoy, is but the creeping of a child, that fears the dark, to the advances of a giant, when compared with the result of ages which we speak of but with scorn; and both St. Chrysostom and St. Augustine tell us, that the word of God had then been read in their own languages, by Syrians, and Egyptians, and Indians, and Persians, and Ethiopians, and by almost every people where the Church was planted. The misery of these later times has been the use of isolated means and unauthenticated instruments. It is the Church to whom the trust for Christ is given. It is the Church to whom the victory in Christ is pledged. Nay, "to the principalities and powers in heavenly places," the cherubim and seraphim, in burning row, shall "be made known," St. Paul assures us, "by the Church, the manifold wisdom of God." Let it be counted, my beloved brethren, as a signal token of God's favor for His own appointed agency, that upon our work of Missions, which, nine years ago, we fearlessly committed to His Church, to do with as He would, He has poured out so large a measure of His choicest blessings! It was said, in 1835, by some who were opposed to the organization then effected, that the General Convention would, in time, become merely a Missionary agent, and meet together but to do the work of Missions. The answer was, what better can it do? What higher, grander, nobler, office for the Church of Jesus Christ? As one has said, "mere common souls may keep together a well constituted Church, but to found one anew demands heroic spirits."* It was not, then, it could not be, foreseen, whether by those who raised, or those who answered the objection, that in nine years it would all be brought to pass; that what in 1841 was deemed departing from the office of the Church, if not forbidden by its Constitution, should in 1844 be the chief issue and the crowning glory of her highest Council. And in such beautiful consistency with what St. Paul exulted in, as both his glory and his debt: a Missionary Bishop elected for a portion of the Domestic field within our territorial borders, and yet to take under his charge a portion of our Foreign Missions, in the independent state of Texas:† a Missionary Bishop elected for the colonial families that have gone out from us, to bear the light of Christianity to Africa,‡ and yet to be the herald of the day of grace to her benighted heathen tribes; a Missionary Bishop elected to be our Ambassador, to treat with Bishops of the oldest Churches in the world,§ fallen from the faith and love of the first days, about "the common salvation," and promote in God's good time the restoration of the ancient bond, which held the world in one communion of the faithful: and a Missionary Bishop elected to plant the Church of Christ in heathen China,‖ and be the Apostle to three hundred millions! Can there be thought of a more perfect illustration of the oneness of our work? Could there be wished for an obliteration more entire of the unauthorized distinction between Foreign and Domestic Missions? Have we not put ourselves upon the very track of the Apostle, as debtor to the Greeks and to the Barbarians; and owned ourselves, before the world of men and angels, a Missionary Church for all mankind? "Surely," we may say it—may God forbid that we should say it with the thought of glorying, other than in the Cross of Jesus Christ!—"surely, there is no enchantment against Jacob, neither is there any divination against Israel: according to His time it shall be said of Jacob and of Israel, What hath God wrought?" In 1784,** a single Bishop, God's gift to this whole hemisphere, through holy hands, in the obscure and persecuted Church in Scotland; in 1787, two more,†† scarcely obtained from the reluctant State authorities in England; in 1845, more than a ninefold increase of these three, and the same number as were then our all, paid back to the old world, in ministries of love, for Asia Minor, Africa and China. Who can withhold the grateful exclamation, "This hath God wrought!"

Our Church is honored thus to be, with holy Paul, "debtor both to the Greeks and to the Barbarians." And what the Church is, every Churchman is, as being, in her, a member of Christ's living body. We are all debtors to the Greeks and to the Barbarians, each in his several sphere. Debtors to them, in our fervent daily prayers; debtors to them, in the dedication of our substance, in a full proportion to His blessing; debtors to them, in the exercise, for their conversion or increase of faith, of our best influence, in talents, station, office, time, strength, interest, devotion, zeal; debtors to them, if the Lord shall call us, by His Church, in the surrender of ourselves, our souls and bodies—if need be, our bodies to be burned—in furtherance of their salvation. Brethren, it is a theme of which it were profane to speak without the deepest earnestness, as in the sight of God, who sees the heart. We are not children tracing figures on the sand, for the first tide to sweep away. We are not women come together, to hear something new, to please the fancy, and beguile the time. We are not men engaged in urging on the fortunes of our families; nor statesmen treating of the interests and intercourse of nations; nor men of war, upon the eve of some new Waterloo, which shall decide the destinies of empires, and the balance of the world. These all are of the day. These all are of the earth, and therefore earthly. These all but perish in the using. At best, but children's sand-tracks on the shore. But the great work which made St. Paul a debtor to the Greeks and the Barbarians; the work with which the Church is put in trust of God; the work which our last General Convention but began, and left for us to carry on; the work which has engaged our thoughts, and should have filled our hearts this day, is spirit-work; has Christ's best blood upon it, and taken up into it; has consumed the noble hearts of Prophets, Priests, Apostles, Martyrs, Saints, of every age; and bears involved in it, for countless ages of eternity—eternal in their weal, or else eternal in their wo—the souls of nations, kindreds, peoples, tongues, which man or angel could not number, and our own! Merciful God, make us merciful to the souls of others, as we hope for mercy for our own, through Him who bought us all upon the Cross: and unto Thee, through Him, by Thy divine and Holy Spirit, shall be ascribed eternal glory and unmingled praise!—*Bishop Doane.*

* I have lost the reference to this passage.
† The Right Rev. Dr. Freeman.
‡ The Rev. Mr. Glennie, I regret to say, declined this trust.
§ The Right Rev. Dr. Southgate.
‖ The Right Rev. Dr. Boone.
** The Right Rev. Dr. Seabury.
†† The Right Rev. Dr. White, and the Right Rev. Dr. Provoost.

Burial-places of the Early Christians.

These Catacombs therefore furnish a valuable chapter for Ecclesiastical History, for we derive from them most of the information we have with regard to Christian symbolism. The early martyrs, by whom they were for a long while peopled, "being dead, still speak." They tell their own simple faith and devotion by the changeless emblems which are as expressive as words. And as we trace these pictured inscriptions down through successive generations, they unfold to us the gradual change which crept over the feelings of the Church. It seems to present a strange contrast. The respect of its members for her who was "blessed among women" gradually deepened into adoration, while a reverence for some of the most sublime mysteries of our faith was proportionally fading from their minds. Themes which at first they regarded with so sacred an awe, that they scarcely dared to comment on them in words, lost at last their divine idealism, and were coarsely shadowed forth by sensible objects. Thus it is, that in her bosom, and in places which she consecrates as most holy, Papal Rome contains the evidence of that silent change which as centuries went by was working in the minds of her members.

Our guide pointed out to us, as we passed along, some tombs which had never been opened, and whose inmates had been left to slumber on as seventeen centuries ago they were laid to their rest. There was one, the thin marble side of which had cracked, so that he could insert a small taper. He bid us look in, and there we saw the remains of the skeleton, lying as it was placed by its brethren in the faith in those early days of persecution and trial. In these gloomy caverns the followers of our Lord were then accustomed to meet, thus in secret to eat the bread of life, and with tears to drink the water of life. In one of these little Chapels which tradition has thus consecrated, there were found still remaining, a simple earthen altar, and an antique Cross set in the rock above it. It was with no ordinary feelings that we stood on this spot and looked on these evidences of early worship. They had remained here perhaps unchanged since the days of the Apostles, and where we then were, men may have bowed in prayer who had themselves seen their Lord in the flesh. The remains were around us of those who had received the mightiest of all consecrations, that of suffering, and whose spirits were as noble as any who had their proud monuments on the Appian Way, and whose names are now as "familiar in our ears as household words." But no historian registered the deeds of the despised Nazarenes. They had no poet, and they died. "Carent quia vate sacro."

—*Rev. Mr. Kip's "Christian Holydays in Rome."*

Cathedral at Seville.

But the great boast and glory of Seville is her vast and lofty Cathedral. Parts of it, or rather a portion of the wall which now encloses the spacious court of the orange-trees, belonged to the splendid mosque which was built there by the Moorish king Abu, in the year 1171. The Tower of Giralda was erected about the year 1000, by Algeber, a Moorish architect and mathematician, from whom it is supposed that the science of Algebra derived its name. This tower is square, and its original height was 250 feet, and in the year 1568, 100 feet more were added for the purpose of constructing a belfry and for other objects. Above all arises the famous Giralda, or image of Faith, a gigantic female statue, of bronze, with a large globe of the same metal beneath its feet, while in the hand is a vast palm-leaf, which causes the statue, resting as it does, on an iron bolt or pivot, to turn about with the wind. Such is the giantess Giralda, to whom allusion is made in Don Quixote, and many a Spanish play and romance. The ascent of the tower is by a spiral staircase within, which was formerly an inclined plane of so gradual an elevation, that mules could easily climb up to the belfry. Low steps have recently been raised on this inclined plane, which give one a surer foothold than before. Two families live in this singular place; one at the base, who act as the porters, and the other near the belfry, whose business it is to take care of the singular and ingenious clock of the cathedral, which was invented and every part of it made by a monk of Seville, some centuries since. Several years were occupied in making it, and the vulgar tradition is, that when it was completed, the eyes of the poor monk were put out, that such another might never be made, and thus Seville might retain the sole honor of possessing such a treasure. For the correctness of this tradition I do not vouch.

The main body of the cathedral is 398 feet long by 291 broad, and though mostly of the Gothic style of architecture, yet to this there are, in portions of the interior, marked and striking exceptions. It has five naves, four of which are twenty-four feet broad each, while the central one, which rises to an immense height, is forty-two feet in breadth. The lofty arches are supported by thirty-two pillars with a diameter of fifteen feet each, and, if to these we add the pillars in the various chapels, the whole number is sixty-seven. There are ninety-three large and lofty windows of stained glass, which so modify the light that passes through them, as to cast over the whole of the vast interior an air of solemn and impressive religious majesty and awe. The paintings on these windows represent the different saints, as also passages from the Holy Scriptures, and are the works of distinguished artists from Germany and Holland. The cathedral is extremely rich in treasures, having, in addition to its splendid custodia of sculptured silver, which is more than twelve feet high, an altar, and images as large as life, all of solid silver, to say nothing of numerous other objects of almost untold value. During the French invasion these treasures were transported to Cadiz, and thus preserved from being plundered. The cathedral has a rich collection of paintings by Velasquez and other distinguished artists, besides thirteen by Murillo, the prince of Spanish painters, and one, too, who devoted his life to adorning the edifices of his native city with the splendid works of his pencil. Connected with the cathedral is also the Columbian Library, so called from Ferdinand Columbus, the son of the discoverer of America, who presented to it 10,000 volumes, and a collection of valuable manuscripts. At the present time it contains 20,000 volumes, and is adorned with numerous portraits of Archbishops of Seville, and of natives of the city, who have been distinguished for their eminence in the arts and sciences.—*Rockwell's Travels.*

The false position of the papacy, in relation to the temporal sovereignty, should ever be borne in mind when we contemplate the history of Gregory's* proceedings. But without pronouncing any opinion on those proceedings in their detail, we may safely affirm it to have been well for the interests—the best and highest interests—of all succeeding generations, that the chair of St. Peter was at that moment filled by a pontiff of his high spirit and determined character; by one who scorned either to be swayed by menaces, or to purchase a temporary peace with the Church's enemies by the compromise of principles permanently essential to her well-being. For a man of weaker mind and more worldly character, might well have been appalled by the fearful character of the contest which the boldness of his resistance to the royal aggression, as might have been foreseen, immediately brought into activity; a contest which was violently to shake and tear asunder the whole existing frame-work of society; and of which none of those in whose acts it proximately originated, were destined to witness the conclusion.—*Bowden.*

* Gregory VII.

THE CHURCHMAN'S LIBRARY, VOL. III.

THE subscriber having purchased the above work of Mr. J. R. DUNHAM, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. MURRAY FORBES, Rev. B. I. HAIGHT, and the Rev. S. L. SOUTHARD, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops DOANE, of New Jersey, and MCCOSKRY, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

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New-York, Dec. 27, 1845.

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THE undersigned having made arrangements with the Publishers of the above admirable Church Music Book, are enabled to offer it to choirs on favorable terms. It contains a large number of Psalm and Hymn Tunes, Chants, Sentences, and Anthems, selected from the best standard compositions of Haydn, Handel, Mozart, Beethoven, Sarti, Sabbatini, Naumann, Rossini, Donizetti, &c. &c., together with many original compositions, written expressly for the work. It is more full and complete in chants than any other book of a similar kind published in the country, containing no less than FORTY-THREE different kinds. Directors of the Music in the different Churches are invited to call and examine.

HENRY M. ONDERDONK & CO.,
Dec. 27. 25 John street.

STANFORD & SWORDS, No. 139 Broadway, have just received and offer for sale the following Valuable Works, suited to the Season, at the rates affixed:—

Bunyan's Pilgrim's Progress, Virtue's splendid illustrated edition, royal 8vo	$4 50
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No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.

There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.

☞ Clergymen and others, who may approve of the work, are respectfully solicited to act as agents. It will be seen by reference to the Prospectus, that six copies will be sent to one address for TEN DOLLARS *paid in advance*.

J. A. SPARKS,
January, 1846. 161 Fulton street, New York.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

CHURCH BOOKS published by the subscriber may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J. Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

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Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Sept. 7. Centre street, head of Canal st.

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He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Aug. 3—tf No. 449 Broadway.

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JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

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A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

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